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CHRONICLE

The Government and the Trusts.—The week in politics has been considerably enlivened by a long editorial from Colonel Roosevelt, "contributing editor" of the *Outlook*. The former President declares that the present administration at Washington in its dealings with and treatment of business has brought about a chaotic condition of affairs, both as regards the business world and the policy of the government. Mr. Roosevelt writes at length in defense of the Steel trust and his dealings with it, and he denounces as false that part of the government's petition in its suit against the corporation in which it is set forth that he was misled by Messrs. Frick and Gary in that memorable conference which brought about the absorption of the Tennessee Coal and Iron Company by the giant concern. The editorial is a demand for a government policy diametrically opposed to that which has been enunciated by President Taft and his Attorney-General, George W. Wickersham. The attitude of the Department at Washington is assailed, and the assertion of President Taft that the Sherman law needs no revision is contradicted. The result of the government suit against the Tobacco trust is denounced as a miscarriage of justice. The Colonel asserts that in the case of this corporation and also in the case of the Standard Oil, there is need for far more drastic action.

What Mr. Roosevelt Proposes.—The article in the *Outlook* ends with the following recommendation: "The national government exercises control over interstate commerce railways, and it can in similar fashion, through

an appropriate government body, exercise control over all industrial organizations engaged in interstate commerce. This control should be exercised, not by the courts, but by an administrative bureau, such as the Bureau of Corporations or the Interstate Commerce Commission; for the courts cannot with advantage permanently perform executive and administrative functions."

Comments on the Article.—By the friends of the former President the *Outlook* editorial is hailed as the announcement of his candidacy for the Republican Presidential nomination. It is viewed by some as a declaration of war against President Taft. By everybody in politics and Wall street, says the *New York World*, it is regarded as unmistakable evidence that the Colonel has emerged from retirement and is ready to take a hand in the national political game soon to open. The *New York Herald* remarks: "We strongly incline to the opinion that this deliverance is not politics, nor humor, nor heroics, but really flapdoodle." The *Tribune*, as if loath to find in Mr. Roosevelt an enemy of the administration, declares that Mr. Roosevelt's discussion of this complex subject should prove helpful to President Taft in his efforts to induce Congress no longer to delay the legislation providing for some form of Federal incorporation which he urged a year ago, and which has been ably advocated by various members of his administration. "In business circles," says the *Evening Post* "the editorial has brought about, for a time at least, a wonderful change of atmosphere with regard to the Colonel. At Atlantic City, on November 18, the American Manu-

facturers Association, representing two and a half billion of capital, warmly endorsed his policy."

Packers Gain a Delay.—Counsel to the nine Chicago packers indicted under the Sherman anti-trust act succeeded on Saturday, November 18, in getting a delay until Wednesday of this week in the criminal trial, which was scheduled to begin on Monday in the United States District Court. This will postpone the trial long enough to permit the indicted men to appeal to the United States Supreme Court. James Sheean, of special counsel to the government, objected sharply to this delay. "It has taken eight years to get a plea of 'not guilty' from these defendants," said Mr. Sheean to the court, "and now six months after the 'not guilty' plea has been entered, the trial has not been begun, and these defendants have not faced a jury." From Washington it is reported that the Department of Justice will oppose the effort of the Chicago meat packers to obtain a stay of proceedings in their trial through an appeal to the Supreme Court of the United States.

Maryland Boundary Dispute.—The commission appointed by the Supreme Court of the United States at Washington, in 1910, to settle the long-drawn-out controversy over the boundary between Maryland and West Virginia has completed its work and submitted its report to that tribunal for final action. The report of the commission is said to favor West Virginia on nearly every point, and should the Supreme Court approve of it, many who have been voting and paying taxes in Maryland will become citizens of West Virginia. The controversy has been waged for over 200 years, and involves about 36 square miles of land and the citizenship of several thousand persons. The question, "What are the headwaters of the Potomac river?" is at the bottom of the trouble.

Mexico.—Deputy Moheno, of Tabasco, delivered in the Federal Congress a very heated speech in favor of his proposed law to withhold from political parties all official recognition unless they are absolutely non-religious. This is an attempt to strangle the National Catholic party.—A widespread plot in favor of Reyes has been unearthed and orders for the arrest of upwards of a hundred persons have been issued. Some of them, it is known, are already safe on the American side of the Rio Grande.—Three men, said to be manufacturing dynamite bombs for criminal purposes, were seized in the capital and conveyed to the penitentiary for safe keeping. Two have admitted that their intention was to blow up the private residences of three members of the Government.—British residents in and near Torreon have obtained through the representatives of their Government permission to arm themselves for self-protection. A general strike has been declared there, and it is feared that the lawless element may take occasion to commit serious depredations.—General Reyes

was arrested in Texas for alleged violation of the neutrality laws.

China.—Yuan Shi Kai, "the strong man" of the country, whom the dynasty was forced to make prime minister, seemed loath for some time to go to Peking, until assured that the premier would have a fixed term of office, rather than be removable at the will of the National Assembly. But dispatches dated November 15 brought the satisfactory news that Yuan had at last entered the capital and assumed control of the government. If Yuan Shi Kai becomes president of a Chinese republic Gen. Li Yuen Heng, the rebel chief, is said to be ready to obey his orders, but will not recognize him as the Manchus' premier. The new minister is to have a free hand as long as he is in office. The cabinet he has formed has in it several Manchus, but is without nobles. How well its members will work together remains to be seen. Yuan Shi Kai hopes to win back to the throne, it is said, the fourteen revolted provinces, as but four have remained true to the dynasty. There has been some fighting at Nanking, where the Manchus are still in control, though they are surrounded by a growing army of revolutionists, and a big battle seems to be imminent. Thousands of Chinese were driven from the city and many were massacred. At Amoy the rebels quietly took possession of the city, on the flight of the imperial governor. A regiment of American troops is in readiness to sail from Manila to protect American interests in China.

Canada.—The language question seems likely to play a considerable part in the Ontario Provincial elections. The Liberal leader, Mr. Rowell, appears to be waiting for the Provincial Government to commit itself definitely to the maintenance of the present bi-lingual schools in order to attack them. The Provincial Government is avoiding the issue; but the Federal Government is determined to support the French in their rights, for the Montreal *Star* speaks very emphatically on the subject. It says that in Canada there are two official languages, and that one who is to succeed in business or in professions, or anything else, should have them both. The French are anxious to learn English, and it is a pity that the English are not as anxious to learn French. It warns the Ontario politicians that no party ever yet obtained success by attacking the altars and the language of the French, not even in the Province of Ontario.—Mr. Cahan, a leading Conservative, said in a speech that contributions to the imperial navy could be given only if Canada should be allowed a proportionate voice in the government of the empire. The *Devoir* finds this satisfactory from an academic point of view, but insists on the plebiscite on the question, maintaining that on so important a matter the people must be consulted formally. As a point of fact, Mr. Cahan's position is that of every Imperialist, even of Lord Grey, though it has not always been stated

so definitely.—Parliament was opened on the 16th inst. The speech from the throne did not mention the naval question.—The Winnipeg clearing house is admitting contracts for grain of a lower grade than it has ever recognized.—Sabbatarians are much troubled over Sunday threshing of wheat. The police have very wisely contented themselves with noting those who violate the law which they have not attempted to enforce. Winter has come down, as we anticipated, on a large amount of unthreshed grain lying in the fields.—The chief office of the Union Bank of Canada is to be transferred from Quebec to Winnipeg. The bank has 224 branches, of which 148 are in Manitoba and the West.

Great Britain.—The King and Queen are on their way to India. It is hoped that the appearance of the King-Emperor among his subjects and feudatories may stir up loyalty and banish discontent. How likely it is that the hope will be fulfilled appears from a communication of Dadabhai Naoroji, and Indian leader, to the *Times*. He reminds the British public of the pledges of Queen Victoria, King Edward and the present sovereign to procure the welfare of India, and he calls upon the King-Emperor to signalize his visit to India by giving free compulsory education and responsible parliamentary government.

—The Unionists have gained the Liberal seat of Oldham in a by-election. The reason was the presence of a labor candidate, who got 7,448 votes. The Liberal vote was 10,023 and the Unionist 12,255. In the municipal elections the Unionist gains were 37, the Liberal gains 51 and the Labor and Socialist 56.—Another case of pneumonic plague has been found in the infected district of Suffolk, where cases have occurred during the past five years. It is supposed to have been contracted from a dead rabbit which the patient handled. The authorities complain that the giving of a bounty on rats is more likely to spread the disease than to extirpate it, as the people cannot be induced to abandon the practice of carrying the dead animals in their pockets to the inspectors.—

The Thames Iron, Shipbuilding and Engineering Company of London has gone into bankruptcy. Increase of wages is assigned as the cause. It is an old-established concern, and has just finished the battleship Thunderer.

—The coal miners have voted to postpone the ballot for a universal strike in order to give their employers a chance to practise conciliation.—The London and Northwestern Railway has granted increases of pay that will amount to £80,000 a year. The men are not satisfied.

Ireland.—The amendments proposed by the Government to the Insurance Bill in relation to Ireland have been published. There will be a separate Irish Insurance Fund and separate Irish Commissioners, but these will be appointed by and subject to the British Treasury. Migratory laborers and certain classes of homeworkers are exempted. The membership limit of 5,000 in approved societies and the medical benefit provisions have

been deleted. Employers and employed pay about 20 per cent. less than the English rates. Below a certain wage the employed rate of contribution gradually diminishes, and when the wage is less than forty cents per day the employer and the State assume the burden. It is presumed that provision will be made in the Home Rule Bill to have the Commissioners subject to Irish authority.—Mr. Redmond, who has been making a series of effective speeches in England, said the questions to be immediately handled by the Irish Parliament were, first, the railways, which for 3,000 miles had now 261 directors. Their prohibitive freight schedules and other crudities must be revolutionized in order to create a genuine industrial revival. Primary and secondary education, the poor laws, and arterial drainage were also among the matters that demanded immediate attention. There was no religious question. Those who raised it had been enjoying special privileges, and their fear was not of persecution but of equality. He had repeatedly challenged his opponents to produce one case where Irish Catholics had boycotted a Protestant because of his religion. The challenge had not been accepted. Mr. T. W. Russell, M.P., said there were two dominant and conservative forces in Ireland, the Catholic Church and the agricultural freeholders, which would control the Irish Parliament, conserve order and insure prosperity and peace when Socialism shall have its grip on English industries.—A vigilance committee after the Limerick model has been formed in Dublin by the Catholic Societies to suppress or exclude the British Sunday papers and other corrupt literature that have been deluging the city. Newsdealers and newsboys are being organized, and plans were devised to enroll the priests and laity of all the cities and towns of Ireland in the crusade against immoral literature of every form.

France.—According to latest accounts there is a widespread dissatisfaction in the country over the result of the conferences with Germany on the Morocco question. Premier Caillaux, however, is satisfied, and the resignation of the German Colonial Secretary apparently gives color to the claim that France has benefited by the arrangements which have been at last signed, if not concluded. France is said to be willing to let Germany purchase Spanish Guinea, and on the other hand Germany will not interfere in any arrangements that Spain and France may make with regard to Morocco.

Tripoli.—Two more fights, one at Derna, another at Tobruk, in which the aggressors were the Turks, are just reported as having occurred, on November 1. The Turks were driven back in both instances. The Italians complain that bullets forbidden by the rules of war were employed by the Turks. On November 15, a protest was cabled to the United States Senate by Prince Omar Toussoun, President of the Egyptian High Committee for Aid to Tripoli, protesting against the atrocities which it declares were committed by the Italian troops.—On

Sunday, November 12, five thousand Italians assembled in New York to protest against the newspaper accounts of happenings in Tripoli. After two hours of impassioned speeches, martial music and wild bursts of cheers from the audience, a formal set of resolutions was drawn up and sent to President Taft, King Victor Emmanuel, the Italian Ambassador at Washington and General Caneva, in command of the troops in Tripoli.—Operations in Tripoli are practically suspended by a prodigious downpour of rain, filling the trenches and converting the roads into quagmires. A northerly gale has compelled the warships to put to sea for safety.

Portugal.—Many European newspapers have reproduced what purports to be a letter of the ex-king, in which he expresses the opinion that commercial interests will prevent Great Britain from assisting him, and that his only dependence is on the German Emperor, who is "an ideal sovereign."—The reported shooting of a missionary bishop of the Church of England by a Government official in Portuguese Africa threatens trouble for the republic, for Great Britain protects its subjects and vindicates their rights in foreign lands.

Persia.—W. Morgan Shuster, the American Treasurer-General, whom the Persian Government employs, has been finding his post a difficult one. He complains that his work of reorganizing the country's financial system is obstructed by Russia, whose "sphere of influence" lies in Northern Persia, and by Great Britain, who enjoys like privileges in the South. But Mr. Shuster and the National Assembly are proclaiming Persia's complete independence of both countries, and Moslems are regarding with great concern the "pacific penetration" of the land by these two European powers.

Germany.—One of the most momentous developments of the Morocco embroilie is the acceptance by a Budget Commission of a resolution which had been submitted by the Center. The latter party demanded that henceforth the consent of the Reichstag should be obtained before any territorial changes can lawfully be made. The Center, however, in conjunction with the Conservatives, successfully opposed a motion of the Liberals and Socialists to make this amendment to the law retroactive, so as to require the ratification of the Reichstag for the agreement with France which has already been definitely concluded. Thus was avoided all collision with the Government, which was willing to make the first concession, but could hardly yield the second point. The ready acceptance of the amendment of the territorial law indicates that a new era has begun for Germany, when her colonial politics have become too vast and important to be left to the decision of the Government.—Another indication pointing this same way is the announcement made by von Kiderlen Waechter that France has ceded to Germany the right of first purchase to the Spanish

Guinea islands, including Elobey and Corisco. Germany, however, he added, is not to be a party in the Franco-Spanish agreements concerning Morocco, which must now come under consideration.—At Schwartzburg-Rudolstadt the Socialists have won the majority of seats, capturing nine out of sixteen places.—To instil a love of the army into the hearts of the German youth a new organization, under the title "Jung Deutschland," has been formed, and General Field Marshal v. d. Goltz has accepted the presidency. The turner, sport and athletic associations have enthusiastically incorporated themselves in great numbers into the new organization. War maneuvers, games and patriotic journeys, marching and camping and field study are to be undertaken for the promotion of a military spirit. The Emperor has heartily given his approval, and the army is to interest itself in the work.

Earthquake in Germany.—The earthquake reported from Germany, November 16, is said to have been the severest experienced in that country for ten years. The tremors were felt in Germany, Austria and Switzerland. In Munich people were thrown out of their beds. At Stuttgart many houses tottered and fell. At Ebingen hundreds of inhabitants spent the night in the open air. At Werra-Thal the towers of the churches rocked and the bells were tolling through the darkness. In many cities walls caved in and buildings were destroyed, while the players ran from the theatres in their motley garments and mingled with the panic-stricken throngs in the streets. The statue of Germania at Constance was shattered on the pavement, and stones dropped out of the walls of the famous minster. The towers of the old castle of the Hohenzollern, begun in the ninth century, destroyed and built up anew in the fifteenth, and finally magnificently reconstructed in 1850, were rent open with large fissures, and the beautiful statues ornamenting the historic structure were cast to the earth.

Austria.—The Austrian Emperor, Franz Josef, has accepted the protectorate of the International Eucharistic Congress which is to take place at Vienna during the month of September, 1912.—Alfred Ebenhoch has resigned the leadership of the Catholic Volkspartei and entirely withdrawn from public life. Reasons of health have induced him to take this step. He had been one of the most noted figures in Austrian parliamentary life.—Tumultuous scenes were again witnessed in the Reichstag when the new Premier, Count Stürgkh, admitted the right of Hungary to prevent the importation of Argentine meat into Austria. The privileges demanded by Hungary are said by Austrian statesmen to have no parity with the concessions she is asked to make. Another storm was raised when Representative Malik arose to express regret for his action at a preceding meeting, when he had publicly horsewhipped one of the members during a session of the house.

QUESTIONS OF THE DAY

What is the Aim of Socialism?

Many people believe that Socialism aims at an equal division of property, so as to make each man own just as much as his neighbor. This, however, is not true. Socialism means anything but the division of property. It contemplates the absolute concentration of the ownership of the means of production into the collective control and ownership of the people themselves. It demands "the conversion of labor materials into the common property of society"; but consumable goods, or such as are immediately destined for use shall, as a remuneration of labor performed, be divided and become private property. Under Socialism property shall be based on labor. Each member of the community will have to work, and everyone who has wrought shall retain the product of his labor. Nobody shall be without employment, and accordingly, as the indispensable prerequisite of the scheme, the land of the country and all other instruments of production shall be made the joint property of the community, and all industrial operations be placed under the direct administration of the State.

All this is contended for, as a simple matter of right and justice to the laboring classes, on the ground that labor is the only source of wealth, and that the wealth of a nation belongs to the hands that made it. It is contended for as an obligation of the State, because the State is held to be merely the organized will of the people, and the people is the laboring class. "Socialism," as Professor R. Ely says, "means coercive cooperation, not merely for undertakings of a monopolistic nature, but for all productive enterprises. Socialists seek the establishment of industrial democracy through the instrumentality of the State, which they hold to be the only way whereby it can be attained. Socialism contemplates an expansion of the business functions of government until all business is absorbed. All business is then to be regulated by the people in their organic capacity, each man and each woman having the same rights which any other man, or any other woman, has. Our political organization is to become an industrial organization. Private property in profit-producing capital and rent-producing land is to be abolished, and private property in income is to be retained, but with this restriction, that it shall not be employed in productive enterprises. What is desired, then, is not, as is supposed by the uninformed, a division of property, but a concentration of property. (Outlines of Economics, p. 308).

Accordingly, as has been said in a former issue of *AMERICA*, no one can be strictly considered a Socialist who does not hold the central doctrines of collective ownership and control. There are measures advocated by Socialists, and by them pronounced socialistic, which

are not so, unless they are regarded as steps towards the socialistic ideal or forming part of a national scheme of reorganization. We are not Socialists because we are in favor of necessary legislative restrictions of individual liberty, in order that we may thereby protect the general and permanent physical and moral interests of the community. Again, State regulation of industry, taxation of incomes, municipal or national ownership and administration of business, such as railroads, the post-office, gas, electric cars, are not really socialistic, nor evidences of society drifting as is often said, towards Socialism. No doubt they may be fitted into a socialistic scheme. But as the facts show, they are quite compatible with the existing social order and, as long as as the right of private capital stands unchallenged and intact, they cannot be called socialistic.

But here somebody will step in and tell us that Socialism does not attack the right of private property. He will say: "Socialism, it is true, would abolish private property in capital, but the latter institution is not an end in itself. Nor is it necessary as an immediate means to the welfare or development of the person possessing it. Personal liberty is necessary for the welfare of the individual. Not so with property in productive goods; the individual, any and every individual, can properly develop his personality without exercising those activities that are involved in the ownership of capital. So far as the individual is concerned, this kind of property is necessary only as a means to the possession and ownership of goods of consumption. Consequently, if the latter end could be obtained under Socialism, that is to say, if the collectivity provided every person with the power of owning those material goods that are immediately requisite for the self-development and for the family life, the individual need for private property in the instruments of production would cease to exist. The individual would still possess and own all the material goods essential to right living."

We grant that this argumentation shows that man can get along without the ownership of means of production; but it does not prove that Socialism can rightfully take away from the individual the right of possessing such goods. For every individual has a right to acquire property in land and in capital, and he is supposed to exercise this right when he engages in remunerative labor. For as Pope Leo says: "It is surely undeniable that when a man engages in remunerative labor, the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for sustenance and education; he therefore expressly intends to acquire a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases. . . . It is precisely in such power of disposal that ownership obtains, whether the property consists of land or chattels.

Socialists, therefore, by endeavoring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they would deprive him of the liberty of disposing of his wages. . . . What is of far greater moment, however, is the fact that the remedy they propose is manifestly against justice."

If the Socialists succeed in convincing the capitalists that they ought to take the vow of poverty, renounce their right to private property in the goods of production and be satisfied with the goods of consumption, nobody will wrangle with them about the justice of their demands.

H. J. MAECKEL, S.J.

Lady Herbert of Lea

The death of de Charette the other day turned our thoughts back to the splendid period of which the Vatican Council was the climax. Pius IX was surrounded with enemies: so too is Pius X. What the latter's enemies will do, we cannot say. They plot secretly; but at present their hostility refrains from physical violence. Not so the enemies of Pius IX. We all know the Cadornas, the Fantis, the Cialdinis, the Bixios, the Garibaldis, and the statesmen and sovereigns behind them. But if then there was a violence we do not experience now, there was also the correlative of violent injustice, enthusiasm and self-sacrifice, and a devotion to the Church and its visible Head which one would gladly see renewed to-day. The petty clique of Döllinger and Friedrich in Munich, the few last survivors of Gallicanism, sunning themselves in the French Emperor's favor, supported a feeble Liberalism. On the other hand was a universal love, proving itself in deeds, for Jesus Christ and His Vicar on earth. In England that love was strong in the hearts of the illustrious converts headed by the Mannings, the Fabers, the Wards, who came to the Church, not only as children to their mother, but also as victims of three centuries of error to an infallible teacher, the organ of the Holy Ghost for the leading of mankind into all truth.

Such converts were not men only: there were women equally great of soul. It may seem invidious to pick out of that heroic band some for special praise. Yet those whose memories go back to that great time, if asked to name women notable for their devotion to the Catholic Faith and the Roman Pontiff, would mention, probably without exception, these three: the Marchioness of Lothian, Lady Georgiana Fullerton and Lady Herbert of Lea. Lady Lothian was the first to pass away, dying in her beloved Rome. Lady Georgiana Fullerton survived her a few years. Lady Herbert of Lea was left behind to outlive her generation, and to die on the thirtieth of last month, nearly ninety years of age.

Elizabeth à Court Repington, daughter of Lieutenant-General à Court Repington and niece of Lord Heytes-

bury, was born in 1822, during the reign of George IV, and in the old England before the first Reform Bill, railways and free trade. She grew up to be one of the beauties of early Victorian society, and in 1846, married Sidney Herbert, half brother and heir of the twelfth Earl of Pembroke. Her husband was a close friend of Gladstone, Hope-Scott and Roundell Palmer, a protégé of Palmerston and Aberdeen; and so Mrs. Sidney Herbert became one of the great ladies of the Liberal party.

In 1853 Sidney Herbert became Secretary at War in the ministry of Lord Aberdeen. In 1854 came the Crimean War. The functions of the Secretary at War, an office now merged into that of the Secretary of State for War, was to administer the finances of the army and to provide for its material wants. When, therefore, bad news began to come in from the hospitals at Scutari and elsewhere, Mr. and Mrs. Sidney Herbert felt that, though on account of the extraordinary division of functions in the administration of the army, the Secretary at War was not directly responsible for the medical department, the obligation of providing for the amelioration of the soldiers' unhappy condition rested, nevertheless on him, to a certain degree. We all know the history of Florence Nightingale; and we saw on the occasion of her death how, without any fault on her part, without fault perhaps anywhere, her great merits came to outshine those of the Religious women, Irish and English, who served the Crimean hospitals. But the nuns were not the only ones to suffer. Mr. Gladstone, writing to a friend, said: "I wish some one of the thousands who justly celebrate Miss Nightingale, would say a word for the man who devised and projected her going—Sidney Herbert." To this we may add, as Sidney Herbert would have added—and for the woman who, with a woman's instinct, perceived the only means to cure the evil and the one agent who, under the circumstances, could be called on to use means—Elizabeth Herbert.

During these trying times Sidney Herbert, by his excessive labors, sowed the seed of the disease which was to carry him off in the prime of life. He had been raised to the peerage as Lord Herbert of Lea, in the hope that the quieter atmosphere of the Upper House might conduce to the prolongation of his life. The hope was vain. In 1861 he passed away, and Lady Herbert of Lea began her widowhood of fifty years.

She had always been a pious woman. Her duties in London society as the hostess of one of the great Liberal houses did not make her forget her higher duties as mother of the seven children she bore during fifteen years of her married life and as a Christian. Before Manning's conversion she had been under his direction—indeed this was the cause of one of the few differences that clouded for a moment her relations with her husband. Manning had now been a Catholic for ten years; and she heard, too, the call of grace and entered the Church in 1863.

Her good deeds were now redoubled; and, until her

health broke down a few years ago under the burden of years, she was always before the public in her zeal for souls. She rose early that she might be undisturbed in her converse with God for the care of her own salvation and perfection, and the day was filled with her work for others. She founded and maintained the orphanage of the Sisters of Charity in Salisbury. The missionary college of Mill Hill, Cardinal Vaughan's work of predilection, was very dear to her, and if it looks upon the Cardinal as its founder, it regards her as its nursing mother. Her pen was never idle. Her books and her translations are familiar to us all. "Cradle Lands" and "Impressions of Spain" have done incalculable good in fostering love for our Lord and His Holy Mother. The income from her writings, which was considerable, was devoted to her works of charity, to which also went a large part of her private resources. But her charity was not confined within the limits of her own means. When these were exhausted she became a beggar. She had no human respect; and perhaps there was in England no more persistent writer of begging letters than Lady Herbert of Lea.

Lady Herbert had her full share of domestic griefs. Her eldest son, the thirteenth Earl of Pembroke, and her youngest, Sir Michael Herbert, long in the Embassy at Washington, and finally Ambassador there, passed away before her. Her third son perished in the loss of the Captain, in 1870. One of her daughters is the present Marchioness of Ripon; but the Marquis did not follow his great father into the Church, as she did not follow her mother. Indeed, of her seven children, only one, the Baroness Friedrich von Hügel, entered the Church; and, if one may be permitted to guess, the attitude she has taken with regard to some matters ecclesiastical, cannot but have saddened a mother so devoted to the Holy See.

Lady Herbert of Lea was a shining example of those women whom God raises up from time to time to be the glory, the joy and the honor of her people. May He in His infinite good not leave her place unfilled.

HENRY WOODS, S.J.

Theosophy in India

Although Theosophy made rapid progress in India, it would be difficult to conceive that, within a few months after its apparent triumph utter confusion would prevail among its adepts; that Mrs. Besant's fame and glory would be but a thing of the past; that many of her most ardent admirers would turn against her; that the columns of papers once devoted to the cause of Theosophy would be flooded with most damaging correspondence, and that finally Mrs. Besant would have to quit her beloved Adyar like a fugitive, "amidst a pelting hailstorm of adverse criticisms." Yet all these things have come to pass; the glamor which surrounded the Theosophical Society is wearing off, distrust is everywhere in the air and warning cries, which cannot be

stifled, rise on every side crying "Beware, Beware!" and the din is increasing every moment.

If we now try to explain this revulsion of feeling among such a large section of the Hindu people, we shall find that the fault all lies with Theosophy itself and its leaders, who, blinded by their rapid success, forgot that there is a limit to human credulity and that truth, sooner or later, is bound to prevail.

The first blow struck at the Theosophical Society came from patriotic Hindus who feel ashamed of the present state of their country and wish to see her take her place among the civilized nations of the world. To these men reforms, both social and religious, are a question of life and death for India. They are, therefore, in favor of changes and wish to see old customs discarded for others better suited to modern times. We may imagine with what disfavor they looked upon Theosophy, which they called an "obscurantist, reactionary and immoral movement," and especially upon Mrs. Besant who, in their opinion, had thrown back social reform for at least half a century by "seeking to explain old rotten customs, and by attempting to justify the irrationalities which abound in popular Hinduism."

The second blow came from those Hindus who still cared for the national religion of India, which they saw being gradually supplanted by Theosophy, under the hypocritical professions that by the spread of Theosophy Hinduism would have its youth renewed. Besides the Benares College, which had been turned into a factory of young Theosophists, Mrs. Besant had founded an order called "the Sons of India," the birth of which had been heralded with blare of trumpet and hailed with satisfaction and glee. Before long the disillusioning came, and it was seen that the order had degenerated into an auxiliary of the Theosophical Society, the various branches of the order serving as channels for the dissemination of Theosophical teaching among immature Hindu youths. Of late Mrs. Besant had planned to form a big Hindu University. "In it," she declared, "the Sanatana Dharma, or teaching of Hinduism, would have its rightful place, but the Theosophical school of thought among Hindus must also be recognized as having a claim to courtesy and respect." This made it patent to all that the Theosophical school of thought among Hindus was quite different from the "Sanatana Dharma" of Hindu-India, and that Mrs. Besant's boasted professions that Theosophy was more Hindu than Hinduism itself were a mere deception. Hence a counter movement has been started by orthodox Hindus in favor of a university on Hindu lines and quite independent of Theosophy. Mrs. Besant is trying hard to have both plans amalgamated, but she has let the cat out of the bag and it is doubtful whether those Hindus, who care for their religion, will accept her proposal. "Timo Danaos" is the lesson they have learned from their past connection with Theosophy and Theosophists.

Several quarrels, far from edifying, have of late arisen

among the Theosophists. Mrs. Besant dismissed the vice-president of the society for daring to hold an opinion different from her own, and many general secretaries of the society were ousted from their positions for the same reason. Some months ago a general outcry, even among Theosophists themselves, went forth against a certain Mr. Leadbeater, one of Mrs. Besant's high priests, and Theosophy was accused of countenancing in this man the grossest immorality. Mrs. Besant was asked to have the gentleman removed from the Adyar; this she stoutly refused to do, and by this act she lost the confidence of those Theosophists who still preserved a bit of self-respect. These quarrels and many others, which it would be too long to enumerate here, have shown to every sensible man that the boasted claims of Theosophy to establish on earth the brotherhood of man have been weighed and found wanting.

It would take too much space to mention all the vagaries into which Mrs. Besant has fallen of late. One, however, deserves mention. Judging, as she says, from certain signs of the times, she has turned prophet and loudly proclaims the near advent of a great teacher, another Christ, who is to reform the world and teach the truth. She has actually made choice of a young brahmin lad, named Krishnamurthi, whom she has dubbed "Alcyone," and who is to give his body to the future Christ. Some time ago a small book went forth from the Adyar sanctuary and Mrs. Besant vouched for the statement that its contents had been taken down by her young disciple from teaching given by his "Master." She has actually founded a new order called the "Star in the East," the members of which, on being received, make the following profession: "We believe a great Teacher will soon appear in the world. We wish so to live now that we may be worthy to know him when he comes."

This last appeal to the credulity of the people and her constant mention of the "Master" gave rise to the last and most fatal attack on Mrs. Besant's teaching. People began now to question the very existence of those "Mahatmas" whom no one had ever seen, and to ask for proofs of their existence. Some of the most famous native Theosophists, who were supposed to have been favored with special communications from the "Brothers," were questioned on the subject. Most of them answered that they did not know whether the "Brothers" did or did not exist, some few, while confessing that there were difficulties either way, said they thought the balance of evidence was in favor of their existence. At last Mrs. Besant herself, during her recent stay at the Adyar, was appealed to for her evidences. At first she refused to be drawn into the controversy, but finally, as the *Hindu* says, "she stood at bay with a lecture which was a very poor performance. Logic was thrown to the wind, a passionate appeal to the religious fanaticism of the audience taking its place," and so the question of the existence of the Mahatmas is still *sub judice*.

The latest news given by the papers concerning Mrs. Besant's whereabouts is to the effect that she has taken to London her young Alcyone, "the wonderful boy, who has at his fingers' ends the series of his births and rebirths for the past 30,000 years." We shall leave her there with the sad reflection that her existence as a Theosophist, after raising her to the pinnacle of glory, has at last brought her to the pass to which all are brought who abandon true wisdom for the aberrations of their minds or the deceptions of the enemy of mankind. Whether this failure of Theosophy is likely to make wiser people of the heathen Hindus is very doubtful, if one is to judge of the future from the past. Some bold adventurer may still hope to make himself, for a time, the idol of the people, if like Mrs. Besant he can pocket his self-respect and flatter the Hindus right and left; for, as Max Müller says, "with some people the power of believing seems to grow with the absurdity of what is to be believed," and it cannot be denied that a large number of Hindus, swayed by hatred of Christianity and of everything European, belong to this not very enviable part of the human race.

F. BILLARD, S.J.

"*Magnalia Naturæ*"*

A surprising title, this, for a scientific essay in this our day. And yet it is the title of no less important a paper than the presidential address of Professor D'Arcy Wentworth Thompson before the Zoological Section of the British Association for the Advancement of Science, at Portsmouth, in the beginning of last September. With its literary form and its fine scriptural flavor it reminds us of the days when the scientific investigator was a man not devoid of literary power nor imaginative insight.

And more surprising still, the address fulfills the promise of its title. Seldom, in the last few years, have we read a scientific essay with greater pleasure. Its scholarly references to the past, its literary style, its clear-cut reasoning, the evidence it affords of a thorough understanding of the biological problems treated, and, above all, the soundness of its philosophic position, all this gives proof of a synthetic power that is all too rare to-day among men who have given their lives to the pursuit of science.

In its thought "*Magnalia Naturæ*" is a defense of vitalism in biology. It shows, on the basis of experimental fact, that the living organism, the plant, the animal and man, must be more than a mere resultant of chemical and physical forces, as the opponents of vitalism, the materialists, would have us believe. Besides these forces there must be another, a force or a reality, not pervious, it is true, to the analysis of the scalpel or

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the galvanometer, of the microscope or the chemical reagent, but, nevertheless, clearly recognizable by the reasoning intellect. When all the best material aids to scientific research have done their work, when we have measured the forces manifested in the living organism, a summation of all these results does not equal "vital activity."

Vital activity results only, when to all these chemical and physical forces, that unseen and mysterious reality which we generally call a soul, is added. It has been called by other names, "form" and "entelechy" and "vis plastica," and "vis vitæ formatrix" and "Bildungsstrieb" and "Lebenskraft" and perhaps by others; but all these names imply that the organism is something more than the mere sum total of inorganic forces. The wisdom of the ancients taught us all this on the basis of crude, though correct observation; but sceptical science required other tests. And so modern biologists taking their stand on the basis of more accurate experimental facts, have for the most part insisted on a merely materialistic interpretation of life. Professor Thompson, however, taking his stand on these same experimental facts, has shown the inadequacy of a purely materialistic theory to account for the varied manifestations of that which it seeks to explain. And yet, despite his modern views, he is by no means unfair to the past. It must have been an unusual experience for the members of the Zoological Section to see marshalled before their mental eyes the shades of Aristotle and St. Thomas and Suarez, of Galen and Blumenbach and Paracelsus, and to see these representatives of antiquated and *a priori* theories associate with the living, with Driesch and Bergson and a host of unnamed, silent, but none the less enthusiastic sympathisers. And the banner under which they were all gathered was that of vitalism.

Wiser words were never addressed to biologists on the controverted question of materialism versus vitalism than those of Professor Thompson: "While we keep an open mind on this question of vitalism, or while we lean, as so many of us now do, or even cling with a great yearning, to the belief that something other than the physical forces animates and sustains the dust of which we are made, it is rather the business of the philosopher than of the biologist, or of the biologist only when he has served his humble and severe apprenticeship to philosophy, to deal with the ultimate problems."

Professor Thompson is convinced of the truth of vitalism. The fact is unmistakable. Yet he is by no means so short-sighted as to minimize the efforts of those who are resolving the comp'x phenomena of life into chemical and physical factors. "It is of the essence of physiological science," he tells us, "to investigate the manifestations of energy in the body, and to refer them, for instance, to the domain of heat, electricity or chemical activity." Far from fearing the results of such investigations, he is in hearty sympathy with the labors of those who see the explanation of many a life phenomenon

in surface tension, osmosis, chemical affinity, ionisation and the many other forces that come into play in the complex functions of the living cell. The work of men like Verworn and Bütschli, of Jacques Loeb and Roux, of Herman Meyer, J. Wolff, and a host of others, makes a strong appeal to him. "I believe," he says, "that the phenomena of surface tension, elasticity and pressure are adequate to account for a great multitude of the simpler phenomena, and the combinations and permutations thereof, that are illustrated in organic form. . . . I believe all these phenomena to have been unduly neglected, and to call for more attention than they have received."

Yet with all this sympathy, he is guarded and logical. He has not allowed the brilliancy of such experiments to blind him to their inadequacy. "The physiologists, or certain of them, tell us that we begin again to descry the limitations of physical inquiry, and the region where a very different hypothesis insists on thrusting itself in." He knows well "that though we push such explanations (chemical and physical) to the uttermost, and learn much in the so doing, they will not touch the heart of the great problems that lie deeper than the physical plane." "That which above all things we would explain, baffles explanation, and that the living organism is a living organism tends to reassert itself as the biologists' fundamental conception and fact."

Usually the addresses of the sectional presidents of the British Association for the Advancement of Science are regarded by the educated public as indicating the state of thought prevailing in the respective sections. Are we to regard the present address as such a pronouncement? If we are, it is but another manifestation of a growing tendency in biological circles towards the sane views of vitalism. More and more it is being understood that biology is revealing to its student the unseen but not unrealized presence of a force, a soul, that cannot be measured in dynes, nor expressed in terms of chemical affinity. And so we are again coming back to the wisdom of the ancients. The paths of the old philosopher and of the modern seeker for truth, devious as they must be, are again converging. As Professor Thompson says, "Ever and anon, in the presence of the magnalia naturæ we feel inclined to say with the poets: 'These things are not of to-day nor yesterday, but evermore, and no man knoweth whence they came.'"

Yes, there is cause for wonderment in all this and for a great sense of satisfaction. The times are changing and with them much that has produced the evils of our day. Let men grant, and be convinced of the existence of a force unseen, of a soul, vegetative in plants, sentient in animals, and rational in man, and materialism with all its popular but disgraceful progeny of thought and tendency must become an item of history; a fact to be recorded, but only to the eternal shame of the human race. Life, too, will then reveal to all of us the hidden mysteries that are but the proofs of the Infinity of Him who

created it. Or, as Professor Thompson says, in closing his address, "I will not quote the noblest words of all that come to my mind; but only the lesser language of another, of the noblest of the Greeks: 'The ways of His thoughts are as paths in a wood thick with leaves, and one seeth through them but a little way.'"

A. M. SCHWITALLA, S.J.

"The Common Cause"

We have received notice of a very important work which has been undertaken for the general promotion of a true and enlightened social reform. There is over all the world a spirit of social unrest and the doctrine of a universal revolution against all established authority in Church and State is openly preached. "We make war against all prevailing ideas of religion, of the State, of country, of patriotism," wrote Marx in "The Secret Societies of Switzerland." "The idea of God is the key-stone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture, is Atheism." Countless workers are daily swelling the ranks of the Socialist army without any real knowledge of what they are doing, or whither they are tending. Socialism is represented as the only remedy of the evils from which they suffer, the only friend of the worker and the poor, while in fact whatever is good in Socialism and whatever we praise in its achievements is not Socialism at all, but only social reform. Here, therefore, is the mission of the new magazine that is now being launched under the title of *The Common Cause*. Its purpose is "to tell the men and women of America what Socialism really is—what its principles are—what their adoption would mean to the individual, as well as to the nation." Constructively, moreover, it is to advocate the necessary means of reform to meet the present social crisis.

The new enterprise is not to be distinctively Catholic or denominational in any sense. "The great social problems of the day do not affect one faith or one class more than another," says its prospectus. "Socialism is not a peril to one body of citizens, but to all." The board of editors consists of men whose names are familiar to us: James J. Walsh, Dean of Fordham University; Condé D. Pallen, Managing Editor of "The Catholic Encyclopedia"; Bird S. Coler, former Comptroller of Greater New York; Charles H. McDermott, author of "The Gospel of Greed"; Thomas F. Woodlock, President of the Laymen's League for Retreats and Social Studies; Peter W. Collins, International Secretary of the Brotherhood of Electrical Workers; George E. Rines, Managing Editor of the "Encyclopædia Americana"; John R. Meader, Managing Editor of the new magazine itself.

Besides this publication several other enterprises are to be connected with the Social Reform Press, whence it is to be issued. First, there is to be established a

Publicity Bureau, whose object it is to supply, free of charge, for the daily and weekly press of our country, such popular articles as shall cover all the various phases of social work and present a truthful picture of Socialism to the American public. Secondly, an Information Bureau is to be maintained, with a full supply of literature, both for and against Socialism. The service here is likewise to be entirely free. A list, moreover, of lecturers is to be kept on file, and no agent's commission is to be exacted for the engagements made through this medium.

"There is no need, no excuse for Socialism. But there is sore need of social reform," is the motto chosen for the new magazine.

CORRESPONDENCE

The Y. M. C. A. in the Philippines

MANILA, October 13, 1911.

I am mailing you to-day papers giving an account of the very vigorous fight Archbishop Harty is waging against the establishment of a Y. M. C. A. for Filipinos in this city.

In my opinion, it is the most courageous effort made by any prelate against this most dangerous organization—it has opened the eyes of our American non-Catholic population to the real purpose of the Y. M. C. A., and has caused the General Secretary of the Y. M. C. A. for the Philippines to declare openly that the Y. M. C. A. is a religious organization. On Oct. 10, this General Secretary, Mr. W. A. Tener, returned to Manila from the United States, and the same afternoon the Archbishop had in the papers—English and Spanish—his open letter on a "sectarian Y. M. C. A."—protesting against the house for Filipinos. This was an unexpected bombshell in the enemy's camp, as Tener came back with \$120,000 for the Filipino house, and was only asking \$30,000 from local residents.

Tener published an answer in the morning paper of Oct 11, in which he admitted the truth of what the Archbishop said about the restriction against Catholics as "full members," but stated that Catholics could become directors of the Filipino Y. M. C. A. Thereby he put himself in the very ridiculous position of asserting that the existing Y. M. C. A. (for white people) drew the line against Catholics, while the new Y. M. C. A. (for the brown race)—only a stone's throw from the first named building—would graciously admit Catholics into the fold. The Archbishop had his "open letter" reprinted in a neat eight-page folder and mailed a copy to all the leading officials and business men of the city. The Governor-General, Cameron Forbes, however, fell into the Y. M. C. A. trap, and called a meeting of prominent Filipinos in his own house to further the raising of the local fund.

While no one expects that the Y. M. C. A. will be deterred from their purpose by the Archbishop's letter—at least he has gone on record against it. The Y. M. C. A. is calculated to do more harm here than in the United States, as it will cater chiefly to the Catholic students of government schools. Furthermore, they propose to establish additional buildings later on in all the large cities of the Islands. The more one thinks of it,

the more serious appears the action of the Governor. In eastern countries there is an unusually large amount of divinity hedging the king.

PHILIP M. FINEGAN, S.J.

The Holy See and the Turkish War

ROME, November 5, 1911.

Rome is at present particularly quiet and uneventful, though the universities have opened, bringing back to the city in increased numbers ecclesiastical students from all quarters of the world, including the annual new complement from the United States. The only excitement visible is on the face of the favorite clerical tailor of the town, whose passing you on the street, beaming like a basket of chips, serves to remind you that cardinals wear clothes.

Apropos of the war the *Osservatore Romano* has published the following note, which has an official ring to it:

"The *Ottoman Lloyd*, a newspaper of Constantinople, as well as several European journals, in spite of the official declaration of the Vatican of its attitude towards the war, persist in a desire to believe that the Holy See is in some fashion or other involved in the conflict between Italy and Turkey, and go the length of insinuating a financial interest. We warn, not only our readers, but also our contemporaries of the press at home and abroad against this false and biased information, which has not the slightest foundation in fact."

As for the war itself it is hard to say anything accurately. The American newspaper correspondents in Rome have been advised from their respective home offices to save the cable tolls by sending no war news from Rome, because as news such information is a joke. Of course, we can see the two or three hundred soldiers who daily leave Rome for Naples en route to reinforce the troops at Tripoli, and have reason to know that the same fact is noticeable at other centres. During the week a second call for reserves was issued, this time summoning the list of the year 1889. The first call was for the 1888 class, and the 1887 class expect their turn soon.

The expedition started out with thirty thousand troops; with the steady reinforcements sailing it is expected that by the time the 1887 class is mustered in the force will number ninety thousand men of all arms. There is official concession of losses in action of six hundred in killed and four hundred in wounded, showing either close conflict or good marksmanship on the part of the Arabs. Yesterday's paper declares that the cholera is playing havoc with the Arabs; if true, it is hard to see how the Italian troops will escape the infection. Among the fallen at the landing at Homs was the naval lieutenant Ricardo Grazioli-Lante, the only son and heir of the Duke Giulio Grazioli-Lante della Rovere here at Rome. He was a handsome and clever young officer of only twenty-two years of age, and was killed in an endeavor to rescue a brother officer fallen in the first clash at landing. His body was brought to Rome and buried on Friday last at Campo Verano with full military honors.

Parliament was supposed to be due for its call to session on the ninth instant, but it is well understood that its meeting has been postponed for a time by the ministry. Giolitti does not desire in addition to his other troubles to have the legislature on his hands at the present moment, and over here the cabinet is in a position to stave off its sessions.

The banks of the country are making generous contributions to the funds of the Red Cross Association and to a government fund to provide maintenance for suffering families of absent soldiers. This will go to counteract popular feeling against the financial interests which are charged by the Socialists with being at the bottom of the war. At the same time, however, this action will doubtless confirm the Socialists in their view and furnish them with an additional argument.

On Saturday a bust of Gabriel Rossetti was unveiled on the Pincio in the presence of the municipal officials and some of the literati of the city. It was presented to Rome by a Municipal Deputation from Chieti and stands on one of the little four-foot pedestals which line the walks on the Pincio. It will find itself in a heterogeneous company ranging from the Jesuit Fathers Secchi and Segneri to Garibaldi and Mazzini.

The daily press announces that the Holy Father has called from Venice, Father Matteucci, S.J., to take the chair of theology at the Gregorian University, made vacant by the promotion of Father Billot to the college of cardinals.

On Monday the new minister from the Argentine Republic to the Holy See, Don Angel Estrada, presented his credentials in audience to the Holy Father, made his official call on the Cardinal Secretary of State and paid his visit of devotion to the tomb of the Apostles in St. Peter's.

The Benedictine Monks of Mount Olivet have just closed the session of their general chapter or diet, which is held at Rome every six years. It brought together all the abbots and active priors of the Order, under the presidency of the Abbot General, Dom Hildebrand Polliuti. The chapter elected as General Visitors, the abbots Dom Maurus Parodi of Milan, and Dom Boniface Ecker, of Carinthia in Austria. They also elected Father Bernard Rosatelli, Chancellor General; Father John Capra, General Prefect of Studies; Father Patrick Papucci, Secretary General, and Father Placidus Lugano, coadjutor to the Abbot General.

On All Hallows, at St. John Lateran, among the numerous Levites to receive ordination to the priesthood were seven candidates from the American College.

The new rector of the Canadian College, the Abbé Perin, is due to arrive in Rome from Montreal tomorrow.

C. M.

Portuguese Monarchs and Republicans

MADRID, October 30, 1911.

The first attempt to restore the monarchy in Portugal has proved a fiasco. Although we Spanish Catholics feel a lively interest in and a keen sympathy for those Portuguese Catholic monarchists who, cast out of their country by the cruel Carbonari, labor and strive to free their fatherland from the horrid tyranny of the Masonic lodges, and to inaugurate a new era of order, peace, law and justice by restoring the monarchical régime, truth obliges us to confess that Paiva Couceiro and those who share with him the bitterness of exile and the hope of a happier future for the Portuguese people have this time failed to effect what they desired.

The failure, as we understand the question, is to be attributed to three causes. First, we may put down the marked hostility and the activity shown by the Spanish Government against the Portuguese monarchists who had sought refuge in Spain. It did not leave them a moment's rest, but employed and continues to employ

every means to upset their plans and to bring all their efforts to naught. Secondly, the inexplicable spiritlessness, irresolution and cowardice of the Portuguese themselves should be mentioned. They had promised in great numbers to rally to the support of Paiva Couceiro as soon as he should enter Portugal and raise the standard of the counter revolution; but they broke their promise and failed in the obligation which they had taken upon themselves. The result was that he was left with a handful of self-sacrificing, though brave men, to cope with the forces marshaled against him. In the third place must be put the want of understanding, or rather the dissensions and divisions, which from the outset could be seen between the partisans of Dom Manoel, the dethroned king, and those of Dom Miguel of Bragança, who aspires to the throne.

It is a matter of common knowledge that between Dom Manoel and Dom Miguel there was a solemn and formal agreement to the effect that, waiving for the time their claims or pretensions or rights, they would combine their forces and resources with no other aim than that of overthrowing the present demagogic, sectarian and atheistic republic. This having been accomplished, Paiva Couceiro should be temporary dictator and should summon the people to decide at the polls whether they would have a republic or a monarchy, and if a monarchy, whether Dom Manoel or Dom Miguel should rule.

Has the agreement been discarded? As far as it is on paper, we think that it still exists; but practically speaking, it has been destroyed. The Miguelists are dissatisfied with the Manoelists and charge them with treachery or little less; for while these had funds and time to arrange the counter revolution, they have suffered the Republicans to capture the arms shipped into Portugal, and thus are to blame for the failure of the movement.

That the next attempt against the republic is to have a markedly Miguelist bias is clear from several facts. In the first place, the dethroned king Manoel remains far away from the scene of plotting and fighting, while Dom Miguel and Dom Francisco, in company with the Dukes of Parma and other personages more or less allied with Portuguese Legitimists, have made haste to place themselves at the head of their supporters, thus occupying the post of honor which belonged to them in the patriotic enterprise. Next, it is understood that Don Jaime (the Carlist pretender to the throne of Spain) has promised and granted to the Miguelists the unconditional support of the Spanish Carlists in their work of restoring the monarchy. Finally, it is no secret to anybody that the chief contributors to the fund to effect the counter revolution are Portuguese Legitimists.

All these reasons prove that it is not rash to suppose and to foretell that in the event of the success of the movement, Dom Miguel the Younger will ascend the throne, and that on the following day civil war will break out between the two parties of monarchists.

Just at present, Paiva Couceiro and his friends are simply marking time. The monarchists have cached their weapons and have scattered in groups of a dozen or so among the Galician towns and hamlets bordering on Portugal. Paiva Couceiro himself is now in hiding on the estate of a rich Spaniard who lives near the town of Mondoñedo; Camacho, chief of staff of the monarchist army, is living at Verin; and the two princes, Miguel and Francisco, are at Cabreiroa. The Duke of Oporto, Manoel's unmarried uncle, is near Zamora, and the other monarchists are wandering through Galicia

and waiting for a better chance to enter Portugal. The failure of the movement has grieved but not disheartened them. They are now preparing for another effort and hope to profit by the mistakes made in the first.

Meanwhile, the Republicans are torn by divisions and the spirit of discord is enthroned. Affonso Costa, the most popular, as he is the most radical Republican today, hopes to use these divisions as steps to raise him to power. He has made two proposals to this end. The first is to drive all monarchist conspirators out of the country, no easy job, for, though most numerous in the North, they are strong in the centre and in the South as well. His second proposal is to bolster up the public credit, by bringing the budget more into harmony with the revenue. This very prudent course is hard to reduce to practice, for the administration expenses are greater and the income is less than under the monarchy. His radicalism has found expression in the assertion that a republic nowadays must be more radical than even the Portuguese parliamentary block demands. In other words, if placed at the head, he will push the Separation Law to its last consequences. Whichever way we look, we see calamities and disasters ahead for Portugal. The utter ruin of the country seems inevitable.

NORBERTO TORCAL.

Confiscation of Convents in Brazil

PORTO ALEGRE, BRAZIL, September 20, 1911.

Many years ago the then Imperial Government condemned certain convents of the old religious orders in Brazil to gradual extinction, forbidding them to receive novices. At the death of the last surviving monk the whole property was to devolve to the State. The Republic came and broke the unworthy fetters with which the Empire had chained the Church. The Constitution of 1889, establishing entire separation of Church and State, abolished also the above law. Such, at least, is the opinion of many prominent and competent men. The last religious of the Franciscan Order, Frei Joao Costa, received two young members of the same order into his province; one of them, a native of Brazil, was made Guardian, the other, a German by birth but a Brazilian citizen by naturalization, became Master of Novices. During the following years a number of other young candidates, born Brazilians, applied for admission. Two years ago the old Provincial died, and Frei Diago became his successor. Everything was going on quietly, without any interference being attempted by the Government of the Republic, when on a sudden the enemies of the Church took up the old obsolete law as a welcome weapon against her. Of late there have been rumors about an intended blow against the Catholics, and on the afternoon of September 4 several officials of Dr. Rivadavia, the Minister of the Interior, appeared at the gate of the Franciscan Convent of Sao Antonio, in Rio de Janeiro, accompanied by a force of the police, and in the name of the Government, seized the Monastery and its property. There were only, besides Frei Diago, the Provincial, the few religious who formed the Community. He made a vigorous and dignified protest against such an unconstitutional act of violence, but as the officials threatened to imprison him and his brothers, Frei Diago was forced to deliver all the money in his possession, a sum amounting to \$4,310. The officials then made a careful inventory of everything in the house, searching the library and showing great lack of

respect in handling sacred utensils. A guard of the Federal Treasury was left in the Convent.

This action of the Government raised a storm of indignation on all sides. The following day a procession of prominent citizens and friends of the Fathers, clergy and laymen, walked up the low hill on which Sao Antonio stands, to show their sympathy with the Fathers. The Catholic Congress in session at Bello Horizonte, capital of Minas Geraes, sent a despatch with their protest; similar action was taken by seventy Catholic Associations from S. Paulo, the Catholic Confederation from Ouro Preto and the clergy of the Archdiocese of Rio, at an extraordinary session.

The reader will see that it is a question of fundamental and far-reaching importance. The Federal Judge has directed his subordinates in S. Paulo and Espirito Santo to seize other convents, four in the State of S. Paulo, two in that of Rio de Janeiro, and two in Espirito Santo. The Government, it seems, does not mean to take actual possession of the convents just now, but it wants to make sure of them for the future, when the old friars, who signed the contract under the Empire, have died. Our Catholic newspaper, *O Universo*, laid the question before four of the most distinguished lawyers and jurists, and they agreed that the law *da mao morta* does not exist under the Republic; that the right of possession, passed from the old religious, who were natives of Brazil, on to the younger members of the Order who have been lawfully received, though they be only naturalized *Brazilians*.

This view is upheld even by the leaders of Positivism. Dr. Teixeira Mendes urged the President of the State of Rio Grande do Sol, Dr. Barbosa, and Dr. Bergez Medeiros, head of the leading party, to assert their influence in Rio in favor of the religious, unjustly attacked in the rights guaranteed by the Constitution. So they did, and on the 15th of September they sent a telegram in these terms to Minister Rivadavia in Rio. The Procurator General of the Republic, Dr. Barreto, of course, defends the odious step taken by Government, but this does not mean much, since he is an ardent Freemason, whose aim has long been to seize all religious possessions and declare them national property. Whether the President, Dr. Hermes Fonseca, will allow himself to be misled by his Masonic counsellors, the near future will show. The question has already been discussed in the Senate, and the decision of the courts is generally awaited with great interest.

A. H.

Religion and Business

LONDON, October 28, 1911.

London is placarded with a very effective poster showing a black silhouette map of South America, on which stands out boldly in white letters the inscription, "FROM PANAMA TO THE HORN." In further letterpress outside the map it is announced that the "Lord Bishop of the Falkland Islands," is delivering a series of lectures on missionary work in South America, illustrated with lantern and cinematograph views.

The Bishop is an Anglican colonial prelate, who has his See at Stanley, the capital of the group of islands down by Cape Horn, from which he takes his title. The total population of this British outpost on the verge of the Antarctic is about two thousand. Some hundreds of these are Catholics, under the jurisdiction of a Vicar-

Apostolic. Some hundreds more are Dissenters. The Bishop has at the very outside a thousand subjects. It is a little flock, but he is a man of very large ideas. He licenses chaplains who look after the Anglicans and Protestants, generally in the small groups of British men of business in some of the ports of South America, and the sailors who come and go at these places. This has apparently given him the idea that he is, for all practical purposes, not only bishop of a couple of foggy islands off the coast of Patagonia, but also Anglican missionary bishop of the whole continent of South America, "from Panama to the Horn."

In lectures from the platform and sermons from the pulpit he puts forward proposals for a great missionary campaign among the South American peoples, with its headquarters in the Falkland Islands. He asks for funds to finance the undertaking, and unlike the first Apostles and their Catholic successors, he promises more tangible results than purely spiritual gains. He suggests that his mission will bring good business to British manufacturers and traders. A friendly writer in one of the great London daily papers says that: "The bishop's idea is that we shall go with the Bible in one hand and the ledger in the other. He is quite frank about this." And we are told that what his proposals amount to is—"that this vast district of two million square miles shall be brought under British influence. He thinks he can do it for £100,000."

The bishop may get the money, but so far the appeal has met with a mixed reception. There are many good Protestants who are not edified by the bishop's frank suggestion of combining the Evangelist with the commercial traveler. And notwithstanding all the nonsense that has been written about South America, people are beginning to realize that its people are civilized Christians, who have their own bishops and pastors, and are not likely to be very eager for new light from the foggy Falkland Islands.

To Catholics the proposed mission looks like a colossal piece of impertinence. How little need there can be for "evangelizing" South America is strikingly shown in a book published within the last few days in London—"South America of To-day," by Georges Clemenceau. M. Clemenceau is a pronounced anti-clerical, but strong as are his feelings against all things Catholic, he bears outspoken testimony to the high character of South Americans of all classes in the countries he has visited. He nowhere says that this is the result of their religion—that would be too much to expect from him. But while the advocates of Protestant missions tell the traditional stories about the "degradation" of South America under the "yoke of Rome," this veteran of anti-clericalism gives unstinted praise to the purity of life, the public spirit, honesty, industry and enterprise of these South American Catholics.

In one remarkable passage he contrasts Paris with Buenos Ayres, to the disadvantage of the former, and he declares that in the wealthy South American capital the class euphemistically described as the *demi-monde* does not exist. People who have been taught the truths of the Gospel with such practical effect cannot want a new kind of teachers from England, via the Falkland Islands, nor is it likely that British commercial interests will be served by combining their advocacy with an organized attack on the religion of South America. If the Bishop of the Falklands gets his £100,000 it will be sadly wasted.

A. H. A.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 25, 1911.

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BY THE PRESIDENT OF THE UNITED STATES

A Proclamation

The people of this land having by long sanction and practice set apart toward the close of each passing year a day on which to cease from their labors and assemble for the purpose of giving praise to Him who is the author of the blessings they have enjoyed, it is my duty as Chief Executive to designate at this time the day for the fulfilment of this devout purpose.

Our country has been signally favored in many ways. The round of the seasons has brought rich harvests. Our industries have thrived far beyond our domestic needs, the productions of our labor are daily finding enlarged markets abroad. We have been free from the curses of pestilence, of famine and of war. Our national councils have furthered the cause of peace in other lands, and the spirit of benevolence has brought us into closer touch with other peoples, to the strengthening of the bonds of fellowship and good will that link us to our comrades in the universal brotherhood of nations. Strong in the sense of our own rights and inspired by as strong a sense of the rights of others, we live in peace and harmony with the world. Rich in the priceless possessions and abundant resources wherewith the unstinted bounty of God has endowed us, we are unselfishly glad when other peoples pass onward to prosperity and peace. That the great privileges we enjoy may continue and that each coming year may see our country more firmly established in the regard and esteem of our fellow nations is the prayer that should arise in every thankful heart.

Wherefore, I, William Howard Taft, President of the United States of America, designate Thursday, the 30th of November next, as a day of thanksgiving and prayer, and I earnestly call upon my countrymen and upon all that dwell under the flag of our beloved country then to meet in their accustomed places of worship to join in offering prayer to Almighty God and devout thanks for the loving mercies He has given to us.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Chicago, this 30th day of October, in the year of our Lord one thousand nine hundred and eleven and of the independence of the United States of America the one hundred and thirty-sixth. BY THE PRESIDENT.

Thanksgiving Day

We publish, as usual, the President's annual proclamation, which this year designates Thursday, November 30th, as Thanksgiving Day. We do so, not to chronicle a fact, but to express our gratification as Americans at the permanency and growth of a custom which began at the birth of the Republic, and which we trust will never fall into disuse, of observing a day every year for a universal act of homage to God. All the people are called upon, not only "to cease from their labors" on that day, but "to meet in their accustomed places of worship to join in offering prayer to Almighty God for the loving mercies He has given us."

The Governors of the several States issue similar proclamations in their respective commonwealths, and the same religious tone characterizes their official utterances as that adopted by the President. Indeed, the people of the Empire State are this year advised of their duty in words that almost seem to be borrowed from the Catholic liturgy. "It is meet and right," says the Governor, "that we render to Almighty God our grateful acknowledgment for the abundance which has been vouchsafed us," and he bids us "lift up our hearts and voices in our homes and the churches of our faith." This is nothing else than the *dignum et justum est*, and the *sursum corda*, which the Catholic priest sings at every altar where the Eucharistic or thanksgiving sacrifice is offered.

Beyond the border, in Canada, on the last Monday in October, a similar day of thanksgiving was observed, and the same sentiments of reverence for the Creator, and dependence on His bounty, marked the official utterances there as in the United States.

We note this merely to mark the striking contrast it displays with the methods adopted by certain Governments of Continental Europe, where not only the name of God never appears in the State documents, but is expunged from every school book of the land. Though once Catholic, the officials in those countries, not only never dream of summoning the people to prayer, but expel them from the churches, confiscate the sacred edifices, and condemn the feeblest manifestations of religion as treason against the State.

It is also somewhat remarkable that the very day of our National Thanksgiving is the one on which three American citizens will kneel before the Holy Father to be invested with the insignia of the cardinalatial office. The coincidence is, of course only fortuitous, but nevertheless the fact that the solemn and significant function is to take place on that day will add a new note of jubilation to this year's *Te Deum*. Hitherto the United States ranked only as a missionary country; now, four of its illustrious representatives are seated in the Senate of the Church, and are the recipients of an honor which not only announces to the world that religion is held in veneration in the land which is essentially the home of freedom, but proclaims to all nations, kingdoms, empires

and republics alike that devotion to the Vicar of Christ is not an abdication, but a guarantee of individual and political liberty, and a pledge of an ardent and undying love and loyalty to one's native or adopted country. In brief, this year's celebration of the American Thanksgiving Day in Rome will give new heart to the valiant champions who in the various countries of the world are arrayed in battle against the enemies of Christianity and civilization.

Bon Voyage

We think it would be hard to find a parallel in American Church history for the magnificence of the public demonstration that was evoked by the departure for Rome, on November 14, of the eminent prelates who are to receive from the Holy Father the red hat, and with it the Cardinalatial dignity on November 30. The universality, as well as the cordiality of the Godspeed tendered the illustrious churchmen by the citizens of a great centre of civilization, which with its five million inhabitants ranks as second in size and commercial importance in the world, might almost persuade a Catholic that he was living again in the Ages of Faith, when the arrival or the departure of a Roman Envoy was an event of national and historic importance. If the newspapers of the day reflect the sentiments of a people, the unanimity with which the metropolitan press recorded every incident attending the departure of the Cardinals Designate, Archbishop John M. Farley and Archbishop Diomede Falconio, bears witness, not only to the popularity of these representatives of the hierarchy, but furthermore to the recognition by the American people that Rome in bestowing her highest honors on these men has likewise honored America. It is not easy to single out for special mention any particular daily where all seemed to vie with one another in spreading before their readers the smallest details of the unusual event. Striking features incidental to the drive of the two Archbishops through the streets, the thousands of children waving national and Papal flags, the throngs along the highways leading to the Hudson River, the mounted escort of New York's finest, the multitude on the pier, waiting there patiently in the frosty morning air, to wish the great men bon voyage, all these and other accompanying scenes were made the subject of numerous illustrations which all but rendered the reading of the text superfluous. The *Globe* showed its enterprise by sending to Rome Mr. George H. Gordon, of its staff, to describe by letter and cable the ceremony of bestowing the title and the insignia of the high office on the coming Cardinals. As Mr. Gordon is attached to the suite of the Archbishops he will enjoy every facility for reporting fully the most important event in a generation to the Catholics of America. Day after day the incidents of the trip across the Atlantic were sent by wireless to countless readers, enabling them to accompany the party

through every hour of the momentous voyage. If such has been the Godspeed for the departure, what shall be the welcome at the home-coming?

Plays That May Not be Patronized

After many postponements the Irish Players have plucked up courage and ventured to New York. No little courage, or assurance, was required. They have had a chequered career on both sides of the ocean. Wherever they appeared decent opinion has branded their productions as slanderous and immoral. Everywhere they have aroused passion and just antagonism, and in Boston as in Dublin they were compelled to rely on the protection of the police. They were denounced in every Catholic Church and by every Catholic Society in Washington, and both the Georgetown and the Catholic Universities have branded as forgeries invitations alleged by their managers to have been extended to them by those institutions. In their efforts to deceive the public they have stopped at no subterfuge. To counteract Catholic condemnation in Washington they claimed "the sanction of the Catholic Church in Boston"—because a Catholic mayor found no legal grounds to interfere with them.

The Mayor of New Haven, where the Yale students seemed to promise patronage, had no such scruples. One of their plays was allowed to be presented only after careful excision of obscene and immoral passages. "The play," said Chief Cowles, "was absolutely vicious. The lines addressed to one of the women were obscene and filthy, such as should be addressed to no woman on or off the stage." Another of their plays, "The Showing Up of Blanco Posnet," by the notorious Bernard Shaw, escaped his notice. "This play," he said, "which is forbidden on the stage in England, abounded in profanity, sacrilege and grossly offending lines. Had I known of it at the time, I would have ordered it off the stage." Many men and women, and a large number of Yale students, left the theatre in protest.

A correspondent writes that the acting is good and not all the plays are objectionable. We would go further and say that one of them, the only one he picks out as praiseworthy, is admirable. But this only intensifies our objection. "Cathleen Ni Houlihan," a patriotic Irish drama of a century ago, is used as a decoy to a series of productions that vilify the Irish priesthood and exhibit the Irish Catholic peasantry of to-day as devoid of decency, chastity and reverence, and of respect for any law, human or divine. We have had the stage Irishman. The Irish Players have invented the stage Irish-woman, of even a more degraded type. The better the acting of such plays, the more vicious the effect.

The judgment of a prominent New England daily, the New Haven *Union*, on the acted plays is in accord with our reading of them. Referring to Lady Gregory's claim that they "typify the idealism of the Irish race."

it protests that they attain no such an end: "The very poorest types were presented and the best characteristics were not portrayed. The Irish people are proverbial for their wit, humor, sympathy and ideality. The people of Synge's 'The Shadow of the Glen' did not possess one of these characteristics. . . . The Irish are proverbial for their happy, whole-souled nature. The Irish plays left their leading characters without the semblance of the milk of human kindness in their hearts. We protest that such pictures are not typical of Irish hearts or homes, even among the most poverty-stricken and lowliest of the Irish people."

The character of "The Well of the Saints," one of the first to be presented in New York, has been already outlined in AMERICA. No decent pen could describe it in detail. It is more immoral and far more blasphemous than "The Playboy," that has not yet been presented, an omission, however, which J. B. Yeats supplied by well advertised public reading. A vulgar-spoken priest is represented as working miracles "by the power of the water I'm after bringing," and the miracle is sought and obtained by Catholic peasants for the gratification of lust. Most of the other plays are in similar vein. Thus do Protestant playwrights "typify the idealism" of Irish Catholics. It is obvious that all who respect decency must refuse them patronage.

Porto Rico's New Institute

It is currently reported that Sugar Trust men of the United States are contributing funds to an industrial institute that has just been founded in Porto Rico. The new institute is to be established at San German, in the extreme western end of the island, and has at its head the Rev. J. Henry Wills, supported at present by the Presbyterian Board of Home Missions. A considerable offer of sugar plantation land has been made, and it is planned to have students of the institute work the sugar lands, and so learn how to work them well. The institute is starting with a budget of \$25,000 a year, and efforts are to be made to establish a foundation of \$300,000. That the Presbyterians should go into the sugar industry is quite in keeping with the business movement about to start in Protestant missions generally. It is the natural outcome of religious conditions among Protestants themselves. The future life appeals only to men who have a firm hold of the supernatural, and when this is lost sugar raising or coffee planting, or any means that will better one's social position will naturally present itself as an object worthy of ambition.

Heresy Hunting

Some time ago the directors of the Montreal Wesleyan Theological College dismissed the Rev. Dr. Workman from his professorship at the college, on the ground that his teachings were unorthodox. The trial was in-

teresting. Incidentally it disclosed how little of revealed truth may be accepted by the twentieth century Methodist, and how complete the wreckage since the hurricane of higher criticism began to disport itself with the Wesyleyan freighter.

The Virgin birth, the Bible story of the Fall of Man, the reality of Christ's and our own Resurrection, and even the divinity of the God-man, all were tossed overboard. The wonder is, how the shattered hulk still floats, sans cargo, sans ballast, sans chart, sans everything except wrangling and insubordinate sailors, who are steadily engaged in pitching one another overboard. The issue of the trial did not turn on the principal allegations against Dr. Workman. Judge Weir ordered that the directors of the Montreal Wesleyan Theological College pay the discharged professor \$3,500 damage, holding that they had acted illegally, because if Doctor Workman had to be dismissed it should have been done by the Methodist General Conference. Heresy hunting is not always profitable to the hunter.

A New York newspaper, which seldom misses an opportunity of asserting a claim to be a moulder of the popular mind, published lately this item of news:

Professor Thomas Chamberlin declares that, "the true era of humanity will have begun when moral purpose and research come to be the preeminent characteristics of our race by voluntary action and by the selective action of the survival of the fittest, and when these attributes join in an unflagging endeavor to compass the highest development and the greatest perpetuity of the race."

Many, who resent the moulding operation, on reading this and other such pieces of inflated verbiage, begin to feel that the time has come to throw off the tyranny of the editor and of the professor. Even the Chinese are weary of doctrinaire rule.

Upholders of co-education maintain on a weak basis of fact that, "It refines youths to attend class with young ladies." That it often coarsens girls, however, has again been shown by a disgraceful occurrence that took place recently at MacAlester College, St. Paul. For when the "freshwomen" appeared in chape' one morning with new class caps their sisters of sophomore, after the service was over, fiercely attacked the offenders with fists and hat-pins, until the faculty parted the combatants. Could the roughest boys behave worse? Imagine such a scene taking place in a convent school!

The London *Tablet* publishes a full page advertisement of the "Encyclopædia Britannica." The casuistry back of this proceeding runs parallel with that of the New York *Independent*, which along with notices of new editions of the Bible, "Tissot's Life of Christ," "Catholic

Manual of Prayers," and "Sermons" by a number of ministers, puts in a conspicuous place an advertisement of a novelette by Emile Zola, and informs its readers that it is "an unexpurgated version unfamiliar to the American public, and characterized by the bald realism that marks the work of the great French master. Cloth, deckled edge, \$1.00." Thus a Catholic weekly flaunts an advertisement of an anti-Catholic work; a secular paper that would resent any reflection on its moral tone gives a prominent place in its columns to extol the merits of Emile Zola.

Apropos of Cardinal-Designate Farley's sending a wireless message from his steamer, the *New York Times* remarks: "The spectacle of a Cardinal of the Church which holds fast to the rulings of the Council of Trent using the wireless is both significant and interesting enough to suggest a new theme for Kipling."

To the ordinary intelligence, however, just what bearing the decrees of that great synod have on the use of the Marconigraph does not at once appear. As the Fathers of Trent confined their deliberations wholly to matters of faith and morals, the rulings of the Council are singularly free from any legislation against the Cardinals of the future sending wireless messages.

THE HIGHER LIFE

Superiors of religious orders and congregations in the United States are complaining of the difficulty they experience in securing suitable subjects as novices. It is feared that the life of the Gospel counsels may be losing its attractiveness to the youths and maidens of our land. Are the world's allurements exerting over the young Catholics of America such a witchery that scant heed is paid to God's call? Where selfishness and love of ease are strong, no doubt faith grows weak, and none but souls full of faith and generosity can find happiness in the cloister. Yet our academies and high schools surely are rich in boys and girls whom God has intended from all eternity should become religious, and who have all the qualifications too for such a career. Yet through lack of prayer, instruction, guidance or opportunity they never find the place in the Divine plan that is theirs, and in consequence attain neither on earth nor in heaven that measure of happiness they would have had, if they had only taken the vows of religion.

Any falling off just now in vocations cannot but cause deep concern to all who have at heart the Church's welfare in this country. For owing to the rapidity of her growth through immigration and conversions, there has likewise grown the need of a multitude of zealous and efficient men and women who will devote themselves to establishing or maintaining the numerous educational or charitable institutions that are required for safeguarding the faith and morals of thousands of Catholic children. But it is plain that zeal and efficiency for such work can nowhere be found in greater abundance than among those who are religious.

It is much to be desired then that the advantages of the religious state should be made to appeal forcibly to Catholic youths and maidens who are choosing their work in life. Ever since Our Divine Lord said to the rich young man, "If thou wilt be perfect, go, sell what thou hast, and give

to the poor, and thou shalt have treasure in heaven: and come, follow me"; and to His disciples, with regard to continuity, "He that can take it, let him take it," there has been established in the Church the theory of the religious life. This means in practice the observance by vow of poverty, chastity and obedience with a view to imitating the life and character of Our Saviour, thus winning the reward of a hundred fold here and of life everlasting in heaven He promises those who leave for His name's sake, home, brethren, parents or lands.

Let the poet Wordsworth tell of what this hundred-fold consists. Paraphrasing St. Bernard, he finds these words written over a monastery gate:

"Here Man more purely lives, less oft doth fall,
More promptly rises, walks with stricter heed,
More safely rests, dies happier, is freed
Earlier from cleansing fires, and gains withal
A brighter crown."

Lines as true as beautiful! For who would not wish to pass his days wholly free from grave sin? Yet, by exercising only ordinary care, so well shielded is he from temptation and so abundantly provided with aids to holy living, the religious can not only easily avoid all serious offenses against God's law, but numerous minor lapses as well. The good religious, moreover, is practising from morning till night fair virtues which in a convent or monastery are commonplaces, but would be the marvel of beholders if observed even in the most pious Catholics who are not religious.

Friars and nuns "more safely rest," too, because they know that those received into an order or congregation approved by the Church are always doing the Divine will, for it is conveyed to them by their rule and by the behests of their superiors. Free from care and concern for the morrow, exempt from the vicissitudes of secular and family life, religious can devote themselves wholly to the transaction of their Father's business, either by prayer and expiation, or by the exercise of teaching, of the care of souls, or of the corporal works of mercy. For according to the promise, as Father Meschler puts it:

"Poverty maintains, feeds and clothes religious, just as she gives them birth in the orders. Having nothing, they yet possess all things; they are needy and yet enrich many; are sorrowful, yet always rejoicing. Like the flowers, they labor not and spin not, and yet are arrayed in glory; like the birds, they sow not, or reap not, and yet their heavenly Father feedeth them. The 'dead hand' has become the most powerful and beneficent of all."

The promise made is indeed kept. For in return for the father or mother religious leave, they find several in the cloister; to compensate them for the sisters or brothers they have lost, they gain in religion hundreds, and in place of the one home they renounced, there will be a score in their order to welcome them.

The religious "dies happier," too, "and gains withal a brighter crown." For long before their last summons, they have given up all that makes death hard. They leave this world with joy and confidence because they believe that Christ who has promised to reward even the cup of water given in His name, will be particularly gracious to those who by their vows have given Him both fruit and tree. Fervent religious will go without fear to meet their Judge, for they have confessed Christ by the patient beauty of their lives, not merely for an hour or two as did the Good Thief, but for years and years. Devout religious finally will always be ready to go with gladness to meet the Bridegroom, and "hear the unex-

pressive nuptial song," because they are sure that God will never let Himself be surpassed in generosity, and in return for the holocaust they have freely offered Him by their vows, they will receive a "treasure in heaven" that in value and duration has no bounds.

WALTER DWIGHT, S.J.

LITERATURE

France and the French. By CHARLES DEWBARN. New York: The Macmillan Company. \$2.50.

In this book the author sums up the impressions received during a ten years' residence, and he gives us from time to time things worth dwelling on. He does not admire the French method of arranging marriages, namely, an agreement of parents after a comparison of fortunes. Nevertheless, he tells us that "marriage without love is fairly common in England, and less common than one would suppose in France. By a merciful disposition of Providence the love seems to come after marriage." As a matter of fact, the French method considers, besides suitability of fortunes, social position, education, disposition, judged by those best able to do so, and, in its fulness, religion. As marriage is presumably a rational act, it seems that love should be the natural consequence of marriage so made, rather than "a merciful disposition of Providence." We Catholics, who know that marriage is a sacrament with its own special grace, must hold that the French method in its fulness is eminently Christian, and must look for the happiest results from it, both natural and supernatural. Those who prefer the arrangements common amongst English speaking peoples to-day might read with profit the history of the marriage of the younger Tobias.

Again, Mr. Dewbarn reminds us that in seeing France one does not necessarily see the French. Take Paris for instance. There is a Paris provided for tourists, which the Parisian, as such, rarely enters; and so the Moulin Rouge closed its doors when, during the Boer War, there were few of those English visitors, whose idea of seeing Paris is wider than that of the subject of Hood's lines:

"Mrs. Bill is very ill and nothing will improve her.
Unless she see the Tooleree and gallop through
the Loover."

The great religious Paris is open to all, but few tourists care about it: as for social Paris, they can not penetrate it.

Talking of politics, Mr. Dewbarn notices the passing of the old short-lived cabinets with the perpetual turmoil of which they were the effect. He sees in this a sign of the consolidation of the Republic. Whether he judges rightly is open to question. Cabinets last to-day because the long war between the last survivals of Christian France and the Revolution is over for the moment. The Waldeck-Rousseau cabinet saw its closing: the violation of the concordat was its definite end; and Masonic France enjoys now the false peace that follows the triumph of injustice. How long this peace will last depends on many things, of which some that will have, perhaps, the greatest influence in the future, are hidden in God's Providence. Of the others, we may note two: the religious revival, of which there are signs already; and the fact noted by Mr. Dewbarn, that the leaders of the party in power come no longer from the traditional Liberals, but from the lower Radical Socialism. Whether they imitate Briand in abandoning former principles, or whether they use their office to apply these principles, their rise foretells new wars.

There is much in Mr. Dewbarn's book that no Catholic may admit. Thus, in blaming the horrors of the French Revolution, he maintains that its principles found in the

Declaration of the Rights of Man, are unassailable. But these rest on the sovereignty of the people, which contradicts the idea of civil society contained in the Scriptures, taught by the Church and drawn by the wisdom of ages from nature itself, the necessary subjection of the multitude to legitimate authority. There are senses in which the sovereignty of the people must be admitted; as, for instance, that a people organized under authority is supreme in its own order, and that in a democracy the will of the people legitimately expressed must prevail. But these truisms are far from the theory of the Revolution; an error which the introduction of Evolutionism into every order has made more dangerous than ever. The Evolutionist assumes that human society is urged on necessarily to higher and higher perfection by intrinsic forces, before which no existing order, no established authority can have any rights. These may be profitable in their time and place; but when in the evolutionary process the inevitable moment comes, they must yield and even disappear before what is called indifferently the onward march of the race, or the expression of the sovereign popular will. Hence revolutionary upheavals condemned by reason and revelation as rebellion against lawful authority and, therefore, against God, its author, are the necessary struggling of society toward its higher perfection. In themselves they are good. Those attending circumstances of suffering for individuals are to be mitigated as far as possible; otherwise to be endured as the pangs inevitable of a new bringing forth.

From this false root came with logical necessity the personal equality of man, the preference to be given to the ideas of the lower classes who are more closely connected with the people working out its perfection, the abnormal freedom of speech and of the press as the organs the people must use in arousing itself to a forward movement, and indifference regarding religion. Between the Revolution and the only true religion, that of the Catholic Church, there must be irreconcilable antagonism. The function of the Church is to bind with authority the intellects and wills of men in order to direct them to their supernatural end. It is therefore on earth the supreme teacher of truth, the supreme judge of the morality of human actions. The theory of the Revolution can admit no such claim. Its forces are necessary in their working, they are ordained by God, nay even God Himself working in man; they are therefore necessarily good, and have their own morality, and therefore cannot be subject to any dogmatic or moral judgment of the Church limited as this is by circumstances of time, place, defect of knowledge in the judge, etc. In one word, the Revolutionary social philosophy is, in civil matters, what Modernism is in religious.

Mr. Dewbarn does not hesitate to pass judgment on the religious question, and it goes without saying that he does so in the sense of the proposition condemned in the syllabus of Pius IX: "The Roman Pontiff can and ought to reconcile himself with progress, Liberalism and modern civilization and to adapt himself thereto." How little reason there is to take him seriously and how scanty is his knowledge of Catholic matters, is shown by his view of the "lamentable mistake of the definition of Papal Infallibility." He says: "That the Pope can do no wrong is a hard doctrine." ¹⁰¹ We thought that blunder was dead and buried. Another example of his ineptitude is, that all his religious women are "sisters of mercy." He takes a sneering tone when speaking of Catholic matters which, in one case, seems to bring its just punishment. Speaking of the coronation of Henry IV at Chartres, he says it could not take place at Rheims because that city "was in the hands of the English." Apparently, he was so taken up with preparing a sneer at the sacred ampulla that he fell unconsciously into this absurd blunder.

Mr. Dewbarn has a real capacity for observing and communicating his observations. Within his limits he is so entertaining and generally so sane, that one must regret his disfiguring of his works by going beyond them. H. W.

De Actibus Humanis. De Formanda Conscientia. Auctore, VICTORE FRINS, S.J. St. Louis, Mo.: B. Herder.

The present volume is the third in a series of excellent manuals on moral topics, by the venerable Father Frins, S.J. And although the author in his modest little preface laments that the book does not measure up to his desires and expectations, yet there can be no doubt either of its intrinsic worth, or of its value to those interested in moral theology. The volume is divided conveniently into three sections. The first contains a clear and sufficiently exhaustive treatment of ignorance, vincible and invincible, in its relations to morality. The second deals exclusively with conscience and the principles involved in the "formation" thereof. This part of the book is of especial importance to professors and directors of souls. No point of interest is left untouched, and though the treatment is at times necessarily brief, yet it is always clear and convincing. Moreover the author very wisely gives numerous references to the great authorities on the topics under discussion, so that teacher and scholar may pursue their study as far as they desire.

The third section of the volume though perhaps not as important as the foregoing, has an interest all its own. It deals with the vexed question of Probabilism. Here more than any place else, the author shows himself a perfect master of his subject. He brings all the powers of great learning to bear upon the different phases of the question, with an effect that will be most gratifying to advocates of the doctrine. His arguments are forceful and well marshalled, while his citations are of unquestionable value and always timely. He runs down the line of the great authors who have held different views on Probabilism, citing, explaining and answering difficulties honestly, and withal, skilfully. The volume is brought to a close by a short dissertation on the authority of St. Alphonsus, which will commend itself to all students of the doctor-saint by its clearness and moderation.

The book will be of great service to those who are engaged in the work of teaching moral theology in our seminaries, or in hearing confessions. For although the subject matter is by no means new, yet it receives here a fuller treatment than can possibly be afforded to it in the ordinary manuals of theology. This together with the fact that the author has the gift of lucid exposition, which is never hampered by the cumbersome Latin style nowadays so prevalent in our text books, gives the volume a unique value. R. H. T.

St. John Capistran. By FATHER VINCENT FITZGERALD, O.F.M. **St. Pius V.** Pope of the Holy Rosary. By C. M. ANTHONY. New York: Longmans, Green & Co.

These are two more of the "Friar Saints Series," those attractive little biographies the Dominicans and Franciscans are writing, and Longmans, Green & Co. are bringing out for the moderate price of fifty cents each. There are many points of contact between Pius V and John Capistran. Italians both, friars both, ascetics both and who also were, the one in the fifteenth and the other in the sixteenth century, above all reformers of the Church and defenders of Christendom from the Turk.

For St. John preached zealously against the heresy of the Hussites and Fraticelli and against wickedness in high places, while St. Pius was a relentless inquisitor, told a pope plainly that boys of twelve should not be made cardinals, and tried

to check the spread of heresy by declaring a powerful queen deposed. It was this humble Franciscan friar who really saved Europe from a Moslem invasion, by lifting the siege of Belgrade, and this Dominican Pontiff was the soul of the naval expedition that again broke at Lepanto the power of the Crescent.

W. D.

The Monkeyfolk of South Africa. By F. W. FITZSIMONS, F.Z.S. With 60 Illustrations. New York: Longmans, Green & Co.

"I wish it distinctly understood that this volume is a book of fact, the style adopted being solely with the object of trying to 'sugar-coat' the facts, and thus make them more presentable to young readers." Though some of our heirs expectant and other friends may surmise that we are becoming "young" again, we must say that we have relished hugely the feast that the author has spread for those youngsters whose years are still few. "I think," he says, "that if our boys and girls can be taught to take a real live interest in the Creator's handiwork, they will grow up truly and genuinely reverent."

The monkeyfolk do their own talking and tell their own stories in their own way; but, fortunately for us, Mr. Fitzsimons has translated them into plain English. How those odd quadrupedines live and labor and love their young and strive to help one another, how "knowing" they are and yet how shortsighted, what they eat, how they get it, who their enemies are and why there is endless war between them and the farmer are some of the things that they tell us. Incidentally, those monkeyfolk show a wonderful knowledge of boys and girls, and of what those same boys and girls ought to be, but they say it in a very gentle and kindly way. Happy the boy or the girl who can own, or even borrow, this book.

The Reason of Life. By WILLIAM PORCHER DU BOSE, M.A., S.T.D. New York: Longmans, Green & Co.

Everyman's Religion. By GEORGE HODGES. New York: The Macmillan Company. \$1.50 net.

Dr. Porcher is, we believe, a person of some consideration among Episcopalians. He seems to have a theological mind, to be endowed with considerable natural talent and to have read extensively, if not entirely profitably. What he needs is a course of dogmatic theology such as is given in our seminaries; and that without it he has attempted to discuss the questions implied in the title of his book, only proves the more clearly his need of it.

The modern world was introduced a few years ago to Everyman; who, as we all know, is a type with which all men are supposed to correspond. We know only one authority in this world capable of expounding the religion of Everyman, and it is not found in the precincts of Harvard University. It seems therefore rather presumptuous of Mr. Hodges to have undertaken the task. Having glanced over his book we have only this to say. Not only every Catholic, but also every Oriental schismatic and very many Protestants, would repudiate what he would pass off as the religion of Everyman.

Narratives of Early Maryland. Edited by CLAYTON COLMAN HALL, LL.B., A.M. New York: Charles Scribner's Sons.

These narratives are reprints of a number of original documents to each of which the editor has prefixed an Introduction, which is a summary of the chapter. Such papers are naturally of great interest for the student of history. Thus, for instance, we have "Instructions for The Colonists by Lord Baltimore" (1633); "A Briefe Relation of the Voyage unto Maryland, by Father Andrew White" (1634); "Ex-

tracts from the Annual Letters of the English Province of the Society of Jesus 1634 et seq.; "Babylon's Fall, by Leonard Strong 1655." All these may be read in connection with Father Hughes' great work: "The History of the Society of Jesus in North America."

The Life of James Cardinal Gibbons. By ALLEN S. WILL, A.M. Litt. D. Baltimore: John Murphy Company.

The occasion of this biography as is well known was the twenty-fifth anniversary of the Archbishop of Baltimore's elevation to the Cardinalate, and the fiftieth of his priesthood. "I resolved," observed the author in his preface, "that if any compromise with the standards that should govern an impartial biography were encountered I would not proceed with the work and I have fully satisfied myself, at least, that this obstacle did not arise."

Mr. Will, who is the city editor on the Baltimore *Sun*, has brought to his work ability and enthusiasm, and his book will closely hold the interest of the many who will enjoy reading how a grocer's boy became a prince of the Church, and the best-known and most influential prelate in America. The author paints sympathetically the charm of the venerable Cardinal's character, and gives a good history of the wonderful progress of the Church in the United States during the past seventy-five years.

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The Lives and Times of the Popes. By THE CHEVALIER ARTAUD DE MONTOR. 10 vols. New York: The Catholic Publication Society of America.

It is quite an unusual thing for a Catholic publication society in America, or elsewhere, to give the public such an elaborate and beautiful series of books as these ten volumes on the "Lives and Times of the Popes." Indeed such a business venture could not have been made had the sets not been subscribed for. "Les Vies des Papes" by de Montor is, as every one knows, an old work, but the editors of this "Lateran Edition," as it is called, inform us that the present publication is a revision, a retranslation, and has been "written up to date." The scope of the writer was not to give us a great historical work which would enter into the details of the lives of the Popes, or furnish us with exhaustive studies of the times in which they were usually the most conspicuous figures. Indeed the restricted number of pages allotted to even the most illustrious occupants of the Throne of the Fisherman is sufficient evidence that such was not the intention. It is merely a brief chronicle of the rulers of the Church from Peter to Pius. The book is crowded with portraits of the Pontiffs, most of them of unusual excellence, and the choice of binding as well as the letter press, displays a very exquisite taste.

A writer in the New York *Evening Post*, discussing the line in "The Merchant of Venice": "The floor of heaven is inlaid with patines of bright gold," derives the word "patine" from the Spanish pateña or spangle. It is quite wrong, he assures us, to imagine that it refers to "the plate on which is placed," as he expresses it, "the consecrated wafer." Such patens would be, according to him, "too large, and besides they are of silver and not 'bright gold.'" Without animadverting on the offensive use of the word "wafer," or worrying about the patens being "too large," the theory is somewhat upset by the fact that the patens used on the altar are not of silver, as he fancies, but either of solid gold or gold plated.

In London, on November 16, a manuscript of the Apocalypse was sold at auction for \$17,750. It dates from the fifteenth century and consists of 124 leaves. It is a paraphrastic translation

with a copious commentary and glossary. It is thought to have been written in England for Margaret of York, sister of Edward IV. Against this claim, however, of its being executed in England is the fact that the miniatures are certainly not English, and were probably painted in French Flanders. Another Apocalypse, a block book of the same century, went for \$6,000. It is bound in velvet and is very rare. A manuscript Antiphonarium brought \$1,800. An "Ars Moriendi," a block book of the fifteenth century, of 25 leaves, sold for \$7,500, and another of the same title for \$1,050. A manuscript of St. Augustine's "Confessions" was knocked down at \$750, and the "De Civitate Dei" at \$810.

Placing as a motto on the title page:

"If thou of fortune be bereft,
And in thy store there be but left
Two loaves,—sell one, and with the dole
Buy Hyacinths to feed thy soul,"

James Terry White has prepared as soul-food "For Lovers and Others, a Book of Roses," namely some 150 sets of prettily printed verses, all of which are gracefully written and many full of deep religious feeling. The pages' backgrounds of changing skies may assist in producing "atmosphere" for the reader, but most of the illustrations hardly illustrate. Frederick A. Stokes Company are the publishers.

In the *North American Review* for November, Mr. Arthur Benington, Vice-President of the New York Branch of the Dante Alighieri Society, has an interesting paper which examines the great Florentine's alleged indebtedness to St. Peter Damian's "Opusculum XXXII." Professor Amaducci, the eminent Italian student of Dante, is of the opinion that the "Divina Commedia" has passages in it that correspond with the mystical interpretation St. Peter Damian gave the forty-two "mansions" or stopping places of Israel's journey in the desert. Mr. Benington holds, however, that Dante, "the voice of twelve centuries" does not derive his wonderful poem "in scheme and allegory from this one treatise of Damian's" wholly, but "that the latter influenced him and supplied him with many ideas there can be no doubt."

"Ecclesiastical unity was the curse of Western Europe," avers the Rev. Arthur C. McGiffert, summing up in the November *Century* the life and work of Luther. This is a novel view indeed. For most Protestants have the grace at least to deplore what they consider the unavoidable splitting up of Western Christendom into sects. To instance but one result of the rebellious friar's preaching, who can read of the cruel religious wars, with all their dreadful consequences, that ravaged Europe through the ensuing century, without being brought to the conviction that it was not the unity of the Church but rather Luther's severing of that unity that was "the curse of Western Europe."

BOOKS RECEIVED

The Lives and Times of the Popes. Including the Complete Gallery of the Pontiffs, reproduced from "Efigies Pontificum Romanorum Domini Basse." Being a Series of Volumes giving the History of the World during the Christian Era. Retranslated, Revised and Written up to Date from *Les Vies Des Papes*, by the Chevalier Artaud de Montor. In ten volumes. New York: The Catholic Publication Society of America. **Short Readings for Religious.** By the Rev. Father Charles Cox. New York: Benziger Brothers. Net \$1.10.
Elevations to the Sacred Heart. From the French of Abbé Felix Anizan by a Priest. New York: Benziger Brothers.
The Story of Cecilia. By Katharine Tynan Hinkson. New York: Benziger Brothers. Net \$1.25.
The Monkeyfolk of South Africa. By F. W. Fitzsimons. New York: Longmans, Green & Co. Net \$1.25.
An Eirenic Itinerary. By Silas McBee. Impressions of Our Tour with Address and Papers on the Unity of Christian Churches. New York: Longmans, Green & Co. Net \$1.00.
The All Sorts of Stories Book. By Andrew Lang. New York: Longmans, Green & Co. Net \$1.50.
My Heaven in Devon. A Volume of Eucharistic Verse. By Olive Katherine Parr. New York: Benziger Brothers. Net 45 cents.

EDUCATION

There has been considerable discussion in British journals of late regarding the real value to the East Indian of the European education he is receiving. For many who begin their course at the government university, as dreamy Buddhists, are said to leave it restless materialists. But some idea of what is being done at the five Jesuit colleges in India to impart to the natives all that is best in Western culture may be gathered from AMERICA's correspondent in Trichinopoly.

St. Joseph's College has, during recent years, made phenomenal progress in the extent and efficiency of teaching, and the numerical strength of the scholars. Last year the college undertook to prepare candidates for B. A. honors (a course of two years after B. A. pass) in science and history. To meet the exigencies of recent evolution in science teaching a magnificent laboratory has been built. It is 167 feet long and 90 feet wide, with two stories, and consists of a double row of spacious rooms, divided by a corridor. About the laboratory equipment it is enough to say that it is scarcely surpassed by that of any other college in India. The study of the properties of matter, sound, heat and electricity, is carried on with the help of the best and most up-to-date scientific apparatus. Some of these are home-made, being either new inventions or improved adjustments. The practical chemistry room affords accommodation for 70 students to work at a time. Here under the direction of the professor, the students carry on private experiments in quantitative, both volumetric and gravimetric, analysis.

* * *

A part of the second story of St. Joseph's College is occupied by an excellent museum, with zoological, geological and historical collections. The lower groups of the animal kingdom are well represented by specimens from various parts of the world. The brilliant types from South America are conspicuous. Seven hundred large specimens of rocks, with numerous others awaiting analysis and classification, form the geological section. The historical department is in its initial stage, and exhibits some pre-historic stones and other antique curiosities.

* * *

The college staff consists of 100 teachers and professors, of whom 30 are Jesuit Fathers (23 French, 4 English and 3 Indians). Three of the Fathers are Fellows of the Madras University, and four chief examiners. The number of students at present (October, 1911) is 2,050, an increase of 300 since 1909. The percentage of Catholic students is about 35, a very creditable proportion, if we consider the missionary condition of India. About 500 of the Catholic students are boarders and 200 semi-boarders, who return home in the evening. The chief languages taught are English (compulsory in all classes), Latin, Sanskrit, French, Tamil, Malayalam and Telugu.

During the sixty-five years of its existence, the college has sent out into the world more than a thousand educated Catholics, and supplied about 150 candidates for the sacred ministry. The total number of graduates since 1880 is 750, of whom about 100 are Catholics. Some of the latter have climbed the higher rungs of professional success. One of the Catholic former pupils, Dewan Bahadur L. D. Swamikannu Pillay, M.A., LL.B. (Lond.), and Fellow of the Madras University, has been recently promoted to the Registrarship of the Co-operative Credit Societies—one of the most responsible offices under the Madras Government. Mr. Swamikannu is a good scholar in Greek, Latin and French, a very rare accomplishment for an Indian official. He is also the author of some valuable books: "The Bearing of Indian Astronomy on Indian History," "Phonal Series" (including

a new system of shorthand), etc., published by Messrs. Higginbotham & Co., Madras. His system of phonography is singularly free from the intricacies and mysticism of the school of Pitman.

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What is still more important for Indian Catholics, Mr. Swamikannu is a very active social worker, employing his influence and power in raising the social status of his fellow-Catholics. The Church in India, and St. Joseph's in particular, may justly be proud of Mr. Pillay, who combines in himself high intellectual and literary talents with a living, warm-hearted Catholicity. With Mr. Swamikannu as their leader, the majority of educated Catholics in South India are proud to look up to St. Joseph's as their great Alma Mater, and a most potent agent in the diffusion of Western and English education in India, with all the noblest and purest ideals, which in the hands of Christian masters it invariably tends to foster.

SOCIOLOGY

In Canada lately two clerks, one twenty-two years old, the other, twenty, contrived a system by which they robbed the bank employing them of eight thousand dollars, which they spent in riotous living. When they found detection imminent, they set the bank's office on fire, in order that, with the account books, the record of their crime might be destroyed. They were sentenced to the penitentiary, the elder, who was the chief agent in the crime, for three years, the younger, for two. Immediately sentimentalism was aroused. Their lawyer had told the judge that they were only victims of youthful folly, and that, if sent to the penitentiary, they would come out real criminals; and the Rev. C. W. Gordon, better known as "Ralph Connor," the author, pleaded their cause in his pulpit with sentimental eloquence. We are all criminals, he said, and between those outside the jail and those inside the difference is only of degree. "The boy, new to crime, fresh from his mother's home, his heart pierced with the shame of sin and with agonized penitence, is sent to comradeship with men old in crime, dead in vice, shameless and brutalized. Why punish at all? Three answers are given. First, to satisfy justice—words without meaning. Second, to deter from crime—a wise and necessary reason. Third, to reclaim the criminal—a main and God-like reason."

The judge who sentenced the young men, in giving their very deliberate crimes an apparently light sentence, recognized the fact that the disgrace the criminal suffers which is proportionate to his social position, is in itself a punishment to be reckoned with. Nevertheless, regarding the sentimental cry for discrimination, he said very appositely: "If this means that men of good bringing up and better education are to be treated more leniently than the men who are so unfortunate as to have been reared in a less favorable environment, then I don't believe in it at all." He added, what all who have experience must agree with: "The reformatory is more dangerous as regards contamination than the penitentiary. The worst boy cannot be kept apart there from the better ones. If a boy of seventeen has committed a crime to be punished by imprisonment, I think it is on the whole better that he should be sent to the penitentiary than to the reformatory. The discipline of the former is a great benefit to a young man going wrong." These words of one who has been administering the law for thirty years deserve serious attention.

Mr. Gordon mentions the three ends to be attained by punishment. Much remains, it is true, to be done for the reformation of criminals, but it is certain that the other two

ends of punishment, which, if rightly understood, would be called "God-like," no less than the third, may not be sacrificed to it. Religious influence is the best agent of reform. By it we do not mean the sentimental influence some well-meaning people provide for prisoners, hymns such as "Where is my wandering boy to-night?" and sermons about the mother at home—why does Mr. Gordon suppose his young criminal to have just left his *mother's* house, not his *father's*? Is the young criminal always a widow's son?—may move momentary tears, but they rarely produce reform. This must be, ordinarily speaking, a supernatural work. It is founded in the divine order and forbids the ignoring of the obligation of satisfying justice and of performing exemplary penance. Humiliation, Christianity teaches us, must go before the moral resurrection, and the criminal must learn to accept his humiliation, even the striped prison suit, willingly and lovingly for the sake of Him who became for us the scorn of men, the outcast of the people, who humbled Himself for our sins to the death of the Cross. One must be rehabilitated before God and the angels before he may ask to be rehabilitated before men. But when the former is accomplished, Christian men and women are ready to forget the fact and to receive him as a brother.

Had Mr. Gordon understood this, he would not have uttered his foolish gibe at the first, the most universal and the most necessary of all punishment. He preaches, no doubt, that man is the image of God, that the whole universe, down to the least creature, shows forth the divine attributes. Hence not only the necessary physical order, but, still more, the moral order subjected to man's free will are expressions of the infinite wisdom of God and of His most just and holy will. If an individual, forgetting that he is God's image, deliberately violates God's moral order, public authority, God's representative, must exact from him the penalty. As heat is removed by cold and the sour by the sweet, so is the effect of self-will removed by constraint, and pleasure unlawfully sought is atoned for by pain. This the wisdom of all ages testifies to: it is denied only by the sentimentalists of to-day.

H. W.

PERSONAL

Next to Governor Foss, perhaps the most interesting personality in the recent election campaign in Massachusetts was that of David I. Walsh, the Democratic candidate for Lieutenant-Governor. About 3,000 votes transferred from the Republican candidate would have given him the election. The *Springfield Republican* of November 12 has the following notice of Mr. Walsh:

"David I. Walsh, the Democratic candidate for lieutenant-governor, early came to the front in the recent political contest as a star campaigner and lent grace and dignity to the oratory of his side. He got a bit impatient over Governor Foss's early delay and serene optimism and pushed out for himself. Later the governor waked up to the need of making a strong fight, and joined Mr. Walsh and the rest of the speakers on the Democratic ticket. But always Walsh was the one folks cared most to hear. Mr. Walsh is a successful lawyer, now of Fitchburg, but formerly of Clinton. He was born in Leominster, November 11, 1872, one of ten children. The late John W. Corcoran was a cousin. The father died in 1884, and the mother had a hard time of it. Two of the girls are teaching in the Clinton schools and three of the boys became lawyers, one of them having died. David I. Walsh took the course at Holy Cross College in three years. He had to work for a year before going to the Boston University Law School, where he was graduated in 1897. These facts cover a career of the kind calculated to

hearten all youth who enter into the race of life under what might seem to be a handicap, but which in this case and so many others has helped to form character and to promote success. The Democratic party should keep Mr. Walsh in mind when it may have public honors to distribute, as is quite likely to be the fact as the result of the next presidential campaign, as things now look."

ECCLESIASTICAL NEWS

Advices from Rome confirm the report that the **Archbishop of Seville, Spain, Mgr. Enrique Almaraz y Santos, will also be created a Cardinal at the Consistory of November 27, making eighteen in all who will receive the dignity on that date.**

The creation of so many Cardinals at a Consistory though unusual is not unprecedented. Leo X in the sixteenth century created thirty-one.

The coming Consistory will also be notable for the preconisation of some three hundred archbishops and bishops in various parts of the world, an unprecedented number.

Of the 64 Cardinals who will form the Sacred College at the close of the Consistory 33 are Italians, and 31 non-Italians, divided into 7 French; 6 Spaniards; 6 from Austria-Hungary; 4 from the United States; 2 Germans, and one each for Ireland, England, Holland, Belgium, Portugal and Brazil. The religious orders will have this representation: three Friars Minor, one each for the Capuchins, Benedictines, Orotorians, Carmelites, Jesuits, Redemptorists, and Augustinians. The Redemptorist Father Van Rossum is the second member of that Congregation to become a Cardinal since its foundation by St. Alphonsus Ligouri, Cardinal Deschamps, Archbishop of Malines, being the other.

Cardinals Bisleti and Pompili are well known in England, where they have officiated as representatives of the Pope at important court functions. Cardinal Pompili is forty-seven years old and the youngest of the new dignitaries. He has for the past four years been Secretary of the Congregation of the Council. Cardinal Lugari, who was Assessor of the Holy Office, is sixty-five years old and practised as a consistorial advocate (canonical lawyer) until he was fifty, when he took holy orders and was ordained priest. He has been Assessor of the Holy Office for the past five years.

Archbishop Francis Bourne, the new English Cardinal, had an Irish mother, Ellen, daughter of John Byrne, a Dublin merchant. Mgr. Bourne was born at Clapham, March 23, 1861, educated at Ushaw and ordained priest in 1884. He founded the diocesan seminary at Wonersh in 1889, of which he became rector, and in 1895 was consecrated Titular Bishop of Epiphania and Co-adjutor for Southwark, to which See he succeeded in 1897. He was translated to the Archbispicric of Westminster in 1903.

The Redemptorist Cardinal-Designate, William Van Rossum, was born September 3, 1854. At the age of nineteen he became a Redemptorist, was professed in 1874, and ordained a priest in 1879. He was first appointed professor of the humanities at the Juniorate of Rormond, then professor of dogmatic theology, and finally Rector of the Scholasticate at Wittem, near Maestricht. Summoned to Rome in 1895, to take charge, in union with Father Fabre, of a higher institution of learning which the Redemptorists were planning and which was eventually established only in 1909, Father Van Rossum was kept in the Eternal City as Consultor of the Holy Office. Since April 15, 1904, he has been an active member of the commission which has charge of the codification of Canon Law. That Father Van Rossum is highly esteemed by his religious brethren for his prudence and

austerity of life was shown at the time of the election of the Very Rev. Father Murray, C.S.S.R., as General of the Redemptorists, when he was the second choice of the electors. Father Van Rossum was elected Consultor-General, which is the same as assistant to the Superior-General.

Father Van Rossum has published a controversial work, "De Judicio Sacramentali"; a Latin version with critical theological notes of the dissertation of St. Alphonsus on Predestination; and a work on St. Alphonsus and the Immaculate Conception for the fiftieth anniversary of the promulgation of the dogma. However, his chief employment has been the editing of the reports of the Holy Office; the sound theology and good judgment he has displayed therein have for a long time been highly appreciated by the Holy Father. To him are due the recent classification and rearrangement according to scientific methods of the archives of the Holy Office at Rome. The new Cardinal is master of several languages, speaking Dutch, German, French and Italian with elegance, and understanding English and Spanish.

Of the Cardinals who were in the Sacred College when Cardinal Gibbons entered it only three besides himself—Oreglia, Neto and Capecelatro—survive, and in the whole Church there are only four bishops who have worn their mitres longer than his Eminence.

In addition to the elevation of Archbishop Bourne of Westminster to the cardinalate, the following has been officially announced in England:

The Archbishop of Westminster has received communication of the Apostolic Letters whereby new ecclesiastical provinces are created at Birmingham and Liverpool, and the present Bishops of Birmingham and Liverpool are raised to the Archiepiscopal dignity. The Archbishop of Birmingham will have as Suffragans the Bishops of Clifton, Menevia, Newport, Plymouth and Shrewsbury. The Suffragans of the Archbishop of Liverpool will be the Bishops of Hexham and Newcastle, Middlesbrough, Leeds and Salford. The Archbishop of Westminster remains the Metropolitan of the Sees of Northampton, Nottingham, Portsmouth and Southwark, and is granted precedence over all the other Archbishops and Bishops, with the right to convoke and preside at all meetings of the Hierarchy, to act as representative of the Episcopate in all official negotiations with the Government, and to the use of the Throne, Pallium and Archiepiscopal Cross throughout the whole of England and Wales.

The statistics of the new provinces, as given in the current English "Catholic Directory," show these figures:

Province.	Priests.	Churches, Chapels, etc.
Secular.	Regular.	
Westminster	868	739 618
Birmingham	468	361 455
Liverpool	951	345 640

The numbers of churches and chapels do not include the private chapels of communities.

It is also stated in England that it is expected that there will be a further division of the dioceses, and that an Apostolic Delegate will be appointed for Great Britain and Ireland.

His Eminence, Cardinal Gibbons, was the surprised and delighted recipient, Friday, November 17, of \$50,000 for the Catholic University at Washington. The method of making the presentation was as remarkable as the size of the gift. Coming unheralded, a gentleman, whose name the Cardinal withheld in the absence of permission to reveal it, but who he said was from Philadelphia, and a Catholic, called upon his Eminence and placed in his hands \$50,000 in first-class securities for the establishment of a chair in Scripture in the new Gibbons Memorial Hall at the Washington University.

MUSIC

The past year has been a fruitful one for the cause of Sacred Music. In Rome an event of deepest significance has been the foundation of an "Advanced School of Sacred Music" by the famous Jesuit, Father de Santi. There all the seminarians and young clerics who are studying in Rome can receive a thorough training in liturgical music, ancient and modern. The courses take in the traditional chant of the Church, Classic Polyphony, and Modern Music in as much as it bears upon liturgical requirements.

Catholic art, and especially Catholic music, has not escaped the taint of heretical doctrine, and the Church is facing the necessity of reasserting herself as Teacher in her own domain. That Sacred Music is strictly within her domain is unquestionable in view of the fact that she has made of music an integral part of her ritual. It is therefore the wish of the Holy Father that the Church should train her own musicians, and the plan is being carried out by Father de Santi in the very centre of Christendom.

At Saragossa, Spain, an effort is being made in the same direction, though on a smaller scale. For the present the work has centred in the two Cathedrals (that of Seo and that of Pilar). An able Benedictine has been put in charge of the restoration of Gregorian Chant. In the mornings he undertakes the training of the clergy attached to the Cathedral, rendering the music allotted to the Celebrant. In the evenings he devotes his time to the singers, the choirmasters, and the organists, who come from all the churches of Saragossa to the number of forty or fifty each night. From this small centre the work is spreading rapidly.

In Paris the most important event has been the "Congress of Liturgical Chant and Sacred Music," held during the early summer in honor of the fiftieth anniversary of the first Congress of Church Music, held at Paris in 1860. It is noticeable that French musicians arrived at an appreciation of liturgical music, through a certain delicate and unerring perception in matters artistic, many years before our Holy Father drew the attention of the world at large to the religious necessities of the case. To the Jubilee Congress this summer were invited all those who took a serious interest in religious art, all loyal supporters of the Church's rulings in matters of liturgical music. It was a notable gathering. The highest authorities, ecclesiastical and artistic, cooperated; a number of the best choirs in the city lent their services, among others the famous "Chanteurs de Saint Gervais" and the choruses from the Schola Cantorum of Vincent d'Indy. Each day opened with a solemn high Mass, which was followed by lectures on the theory and practice of liturgical music, with practical demonstrations, and, discussion of the individual experiences and difficulties of those who attended.

Were such a congress possible in this country, it would fill a real need. Though discussion would doubtless have to be confined to the more elementary aspects of the subject, it would be none the less useful, but would serve to reveal wherein lies the special difficulties that confront our own parishes, and it would encourage cooperation and mutual help among those who are striving to bring about better conditions throughout the country. For whether a musician has been holding firmly to high artistic ideals in spite of local misunderstanding and even opposition, or whether he has allowed himself to drift with the tide, succumbing to the allurement of a cheap personal triumph, it will brace him to come in contact, for a while at least, with a set of people among whom serious artistic standards prevail. The stimulus of contact with trained minds, the opportunity to discuss ways and means, to compare methods of achievement, and for some, to learn in concrete form what they have dimly perceived but were unable to carry out,—all this would be of incalculable value in the beginning of so great a movement.

We sincerely hope that such a Congress can be organized in this country during the course of the next few years. Mean-

while we propose to give a brief summary, from time to time, of the activities of the various dioceses and parishes throughout the United States, and of the steps which they have taken to conform to the regulations of the Holy See in the matter of Sacred Music during the past eight years. We shall be glad to receive information as to the form in which the regulations of the Holy See have been put in force in the various dioceses, the progress made in the churches, and to what extent the systematic teaching of music has been introduced into the schools. We hope in this way to encourage those who are valiantly leading the way, and show the more timid by practical example how the problem can best be dealt with, how it has successfully been dealt with in various parts of the country, and demonstrate that the difficulties of conforming intelligently to the requirements of the Holy See are not so great as would appear at first sight. J. B. W.

SCIENCE

In view of the fact that creosote is the chief commercial preserver of woods, it is of interest to know just what may be the volatilization of its component oils after it has entered the pores of the wood. The United States Forest Products Laboratory has investigated this matter in the case of loblolly pine with the following results: the lighter components of creosote, when separated by distillation and separately injected into the woods, volatilize much more rapidly than when combined in the original creosote. It seems possible that with light treatment, in which the ducts and cells of the wood are not filled with creosote, but the cell walls are simply coated with oil, there would be a lesser tendency to the sealing, more or less, of the outer cells and so to the preventing of the volatilization of the lighter oils in the interior of the wood. In the course of the experiment a loss of weight was noticed in the wood treated, and it was surmised that it might be due to the evaporation of the water in the wood. This was proved not to be the case, as pieces having a low moisture co-efficient treated with an equal quantity of the same component, lost as much, if not more, than pieces with a higher moisture co-efficient.

Pure platinum is quite as soft as untempered iron, and needs, for most commercial processes, hardening. Up to date this has been effected by the addition of iridium. W. C. Heraeus has recently found that osmium is far superior for this purpose. He contends that two per cent. of osmium imparts as much hardness as does five per cent. of iridium, and that besides the elasticity of the metal is greatly increased. There are, however, some difficulties encountered in forming the alloy. The presence of even a trace of copper or of iron in the platinum considerably neutralizes the effect of the osmium. Again, if osmium is added in excess of twenty per cent. the alloy becomes brittle. The alloying must be effected in a deoxidizing atmosphere, as the osmium readily oxidizes and the fumes are highly poisonous.

Dilatations and contractions in the volume of solids, liquids and gases, are usually explained in the physics lecture room by the increasing and the diminishing of the interstices between the molecules of these substances. In a recent lecture before the Chemical Institute of the Royal Society, Professor Theodore W. Richards, of Harvard University, questioned very emphatically the existence of these interstices or empty spaces. He pointed out that the behavior of solids indicates that their atoms are in close touch with one another. Glass, as the experiments of Landolt prove, is impermeable to oxygen, nitrogen and water for long periods. Hydrogen is an extremely attenuated substance, yet palladium expands in occluding it; and platinum, nickel and iron do the same, though to a less degree. Professor Richards an-

swered the objection, which he styled apparent, against this notion of the continuity of matter, namely that with the particles in condensed material touching one another, heat phenomena are impossible of explanation, by saying that if atoms are compressible, and experimental evidence is convincing here, they may contract and expand, or vibrate within themselves, even when their surfaces are prevented from moving by being closely packed together. It is possible, he added, to conceive vibration, even in contiguous atoms, provided these atoms may be looked upon as elastic throughout all their substance. We are glad to note that so distinguished a chemist is beginning to return to the Scholastic doctrine of continuous quantity.

Discussing the action of the air on coal, M. Lécrivain says: All coals suffer characteristic oxidization in air, with the ultimate result of spontaneous combustion if the oxidization continues for a sufficient time. The process of slow alteration he classifies as so many stages. First, the physical state of the coal is altered. The surface oxidization causes minute fissures which rapidly extend clear through the lumps. Secondly, the coal suffers a change of weight. There is a loss consequent to an escape of moisture and occluded methane, as also of hydrocarbons formed by the partial decomposition of the coal. Surface oxidization occasions a gain in weight. Thirdly, there is a loss of calorific power and a deterioration of lighting and coking values. Lastly, the available by-products are diminished and the quality of the coke lessens. The quantity of ammonia salts recoverable may decrease fifty per cent. in three or four months. Storage under water is recommended as the safest procedure to meet these losses.

F. TONDORF, S.J.

OBITUARY

Right Rev. Monsignor Charles J. Kelly, rector of the Church of Our Lady of Grace, Hoboken, N. J., was called to the reward of his faithful labors on November 16. The devoted priest had been afflicted for a year with anæmia, but until October 15 he was able to attend to his duties. On that day he viewed the parade of the Holy Name Society. A day or so afterward he was forced to take to his bed. Monsignor Kelly was born at Plainfield, N. J., on February 2, 1857, educated in the parish school and St. Charles' College, Md., and graduated from Seton Hall in 1877. He then took the theological course at Seton Hall Seminary and was ordained on June 7, 1881. His first assignment was as assistant at St. Aloysius' Church, Newark, from which he was transferred in 1884 to St. Mary's Church, Jersey City. He founded the Holy Name Society in that parish and established the Catholic Club, for which he built a club house that cost \$75,000. The death of Father Corrigan, pastor of Our Lady of Grace, Hoboken, left a vacancy that required a man of business ability to fill, as the parish was heavily in debt. During Monsignor Kelly's administration extensive improvements were made, a large school and an orphan asylum were built, and the debt reduced to less than \$5,000. The death of this zealous and worthy priest leaves a wide gap which it will not be easy to fill. The memory of his good works, of his eloquent words and priestly life will long remain as an inspiration to the clergy and laity of the Newark diocese.

The Rev. John Connolly, S.J., who died on November 15, at Sault Ste. Marie, Canada, was for several years editor of the *Canadian Messenger of the Sacred Heart*. He was born March 31, 1848, and as a seminarian entered the Jesuit novitiate near Montreal, September 9, 1870. He taught theology in the Jesuit scholasticate, held the office of Superior in several houses of the Order in Canada, and was widely known as an efficient and zealous priest.